

the safe conduct and protection of their persons from violence, they promising that they will not bear other sort of Arms against the Parliament or Protestant Religion.

That the Garrison and ordinary inhabitants of the said City shall have their persons and houses protected from violence; and shall have the same free trade and commerce as others under obedience of King and Parliament; and that no Regiments or Companies shall be admitted or quartered in the Towne of York, except those that are appointed for the Garrison thereof.

That the Officers of all qualities shall have liberty to go to their own homes with swords and horses, and shall have money to carry their apparel and money along with them (the money not exceeding one moneths wages for every severall officer).

Any officer who shall be recommended by the Marquess of Newcastle shall have a pass from one of the Generalls to go beyond seas, they promising not to serve against the Parliament and Protestant Religion.

That the Gentry and other inhabitants of the County of York, now residing in the City of York, shall be liberty to go to their own homes, and shall be protected from violence.

That a sufficient answer be returned to these Propositions by 3. of the clock to morrow afternoon, being the 13. instant; And in case they shall not be then accepted, we shall not hold our selves bound to them, and in the mean time we declare there is no cessation after the 3. hours already granted.

Vpon the reading of these propositions, the Commissioner from York fell into exceeding great passions, using many bloody oathes and scarefull Execrations, desiring that Gods vengeance might bee upon them, if ever they gave up the Towne upon such conditions. Their hate and indignation was such, that they refused to take the Coppie unto the Marquess: but the next morning early, Generall Leslie sent it to him by a Drummer. The f answer of the Marquess, was as followeth,

My Lord,

I have perused the conditions and demands your Lordships sent, but when I considered the many propositions made to stablish the office of Christian King, I did admire to see such propositions from your Lordships, concerning this was the way to it, for I cannot suppose that your Lordships doe meane that persons of honour can possibly condicione to any of these propositions, and so remain;

Yorke 15. of June. 1644.

For his Excellencie the Earle of Lathom.

My Lord.

Your Lordships most humble servant,  
William Newcastle.

The Soldiers in Chaynd League, Musketeers and Canoneers, who all the weeke before both day and night had envied each other with many fierce oppositions. After this Letter was received, and time of Ceilidion expired, did renew and increas their attailes upon all sides, shooting at one another, which were frequent all the day, and night following.

Upon the 16. instant day, the Earle of Mansfeldes men (having by many dayes labour undermined a Tower belonging to the Mansour near Pavement Barre) were compellid to spring the Mine, for that woorke could not be longer delayed, the sand of wasters which increased upon them, in the chamber of the Mine. The Tower being blowne up, the bold Soldiers adventured too faire through incontinente hazard, and none of number, many of them having sealed two or three other holes, pastured themselves at the Mansour. But the enimy (comming from all parts of the City suddenly and unprovided) surrounded them, yet they held up the breach, the only way of rescue. Hierappon they having spent all their powder and shot, and fresh assistance not gering over the walls to their relief, soone enough, we received some hodie, both of men and arms. As it happened however soone and so men were slain and tooo taken prisoners, whome we hope not to be holden unto us againe so long. Some who were in the service say that this daye of the 16. instant, 1000 of our soldiern were killed in the skirmish, but they are tooe apt to exagurate, and to lye they in the City received by our affanites.

We desire to be truly sensible of any check received by divine Providence, and to thank God for the shedding of ours bloud by violence: yet God doth, and will, we hope, make all things well, and to differ.

in the maintenance of that good cause.

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We desire to be truly sensible of any check received by divine Providence, and to thank God for the shedding of ours bloud by violence: yet God doth, and will, we hope, make all things well and diffon. Wee are in the maintenance of that good cause,

# A Confutation of the ANABAPTISTS,

AND

All others who affect not Civill Government;  
Proving the lawfulnessse of it : and a full Answer to  
all their Cavills, that are, or can be made against it.

WITH

A Nut-cracker for an unnaturall Nut, whose Shell is  
as hard as the Scales of Leviathan, and the kernell of his  
Heart as hard as a piece of the nether Mill-stone, Job 41.15.24.  
yet the hammer of Gods Word that breaketh in pieces  
the Rocks, Jer. 23.29. will break this Nut, that  
all may see the devillish kernell that is in it.

Also Arguments against the Anabaptists, proving that Infants borne  
of Christian Parents ought to be Baptized : With a full Answer to all  
their Cavills that are ( or can be ) made against it.

Imprimatur J. Crawford.

And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may Judge all the people that are beyond the River, and whosover will not doe the Law of thy God, and the Law of the King, In Judgement be executed speedily upon him, whether it bee unto death, or unto banishment, or confiscation of goods, or to imprisonment, Ezra 7. 25, 26.  
Put them in mind to be subject to Principalities and powers, to obey Magistrates, to be ready to every good work, Titus 3. 1.

They saw them Peter and John, who when they were come, prayed for them that they might receive the holy Ghost, for as yet he was fallen upon none of them only they were baptized in the Name of the Lord Jesus, Acts 1. 4, 5, 16.

Then Peter said unto them Repent and be baptized everyone of you, and ye shall receive the gift of the holy Ghost, for the promise is unto you, and to your children, Acts 2. 38, 39.

LONDON, Printed by M. O. for T. Brooke, and are to be sold in Black  
friars.

# A Constitution of the MANABADLIES

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All operations were utilized by the Chinese Government  
to advantage in this campaign.

A Nut-classical ice-cutting machine. The  
ice is cut into cubes of various sizes  
and shapes, and is then packed in  
large boxes or bags, ready for  
immediate delivery.

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# To the Reader

Christian Reader.

**H**E maine cause that moved me to undertake this Workke is this, many faithfull Christians, and loyall Subjects are blamed to be enemies to Civill government, & also my selfe bearing a part of that reproach with them: now to declare both my selfe and others in these divided and distracted times, I thought it not amisse to discover them; and to make them knowne who they be that despise dominion, and speake evill of dignities, Jude 8. that faithfull Christians and loyall subjects may not be blamed who are subject to Principalities, and Powers, and willing to obey Magistrates, and ready to every good work, Titus 3. 1, 2. Wherever day that passeth over their heads put up prayers and supplications, intercessions and giving of thanks at the Throne of grace for Kings, and all in authority, that we may live a quiet and peaceable life, in all godlinesse and honestie: 1 Thes. 2. 12. And as for mee, God forbid that I should sinne against the Lord in ceasing to pray for them; 1 Samuel 12. 23. For Gods people were alwayes blamed to be enemies to civill authoritie. Ahab said to Elijah, Art not thou he that troublest Israel? 1 Kings 18. 17. And saith Haman that great Courier, There is a certaine people scattered and dispersed among thy people in all the Provinces of thy Kingdome, and their Lawes are divers from all people, neither keepe they the Kings Lawes, Esther 3. 8. Now further, this Courier so prevailed with the King to get Letters sealed with the Kings seal, to destroy, to kill, and cause to perish all Jewes, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth Moneth ( which is the Moneth Adar ) and to take the spoyle

## To the READER.

spoyle of them for a prey, Verse 13. And it was told the King saying, Daniel, one of the captivity of the children of Judah, regardeth not thee, O King, nor the decree that thou hast signed; and so was cast into the Denne of Lions: but in the morning the King comes to the mouth of the Denne, and calls Daniel; to which hee answered, O King, live for ever, my God hath sent his Angel, and hath shut the Lions mouths, that they have not hurt me: for as much as before him Innocencie was found in me; and against thee, O King, have I done no hurt. Daniel 6.13.20.21.22. And Paul was accused to be a pestilenc fellow, and a mover of sedition: but when the tryall came, neither against the Law of the Iewes, nor against the Temple, nor against Cesar had he offended any thing at all; Acts 24.5. 25. 8. Nay fur-  
ther, they said of Christ himselfe to Pilate, If thou let this man goe, thou art not Casars friend, for he speakest against Cesar: John.19.  
12. Yet Christ, although he was a true heire to the Crown and Kingdome  
of the Iewes, shewed himselfe loyall to Civill Government, saying, Ren-  
der to Cesar the things that are Cesar, and to God the things that  
are Gods, Matthew 22. 21. And hee payed tribute to avoyd censure,  
Matthew 17. 26. 27. althoough an heire to the Crowne, and free from  
Tribute; Thus in all ages, both all the faishfull, and Christ himselfe was  
blamed to be a evill socialist government: And now I come to our own  
age, witnessse those thret Worthyes, and faishfull servants of Iesus Christ,  
who planding for God and the King, and declaring how those Trai-  
tors Prelates did intrench upon the Kings prerogative in many particu-  
lars; these men veniring lives and states, and all onward comforte,  
through a tender affection they had to their Prince, as not being able to  
indure to see the wrong done to him, and be silent; and yet for speak-  
ing, and declaring those Traitors, they were punisched altogether, although  
they did expresse such Loyalty that I think their examples are not to be pa-  
ralleld; witness that renowned Doctor Baltwick, who laboured to main-  
taine the honour, and dignity, and prerogative Royall of our Sovereigne  
Lord the King; saying, Let the King live for ever: Had I a thousand  
lives, I should think them all too little to spene for his Majesties  
Royall Prerogative: and had I as much bloud in my vynes as would  
swell the Thames, I would shed it every drop in this caue: And then  
wishing the people not to bee discouraged, nor daunted at the  
Prelates power, but bid them labour to preserve innocencie, and  
keeepe peace within, and goe on in the strength of your God, and  
hee will never fail you in such a day as this: Then saith he, as I  
said before, sa, I say againe, had I as many lives as I have hairs  
upon my chiefe, I would alwaies be a dolt upon  
slight.

## To the READER.

upon my head, or drops of bloud in my veines I would give them up all for this Cause. Yet all this could not free them from sufferings, although Mordecai had saved the Kings life from the hands of Traytors, yet no honour is done to Mordecai: But the Lord bath all these things upon the File, and in his due time he wi'l cause the King to read the the Chronicles, so finds out what which Mordecai hath done, and requite it, Esther 6. 1. For behold thy servants are ready to doe whatsoever my Lord the King shall appoint, 2 Samuel 15. 15. Not as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not to men, Ephesians 6.6. 7. For we must be subject, not onely for wrath, but for conscience sake, Romans 13. 6. Yet not as bringing the conscience under any humane power, but as in obedience to Gods command, who is the onely Lord of Conscience, he saith, Let every soule be subject to the higher powers, Verse 1. Submit your selves to every Ordinance of man for the Lords sake, whether it bee to the King, as suprême, and to Goverours sent by him, 1 Peter 2. 14. 15. And we honour and reverence them as the Deputies of God: for the powers that be are ordained of God, & their place is Gods Ordinance, Vers 2. He saith, By me Kings reign, and Princes decree justice; by me Princes rule, and Nobles, and all the Judges of the earth, Proverbs 8. 15, 16. All Princes, Judges, and Magistrates bear the name of God, as being clothed with his authority: GOD standeth in the Congregation of the mighty, and judgeth among the Gods, I have said ye are Gods; Psal. 82.1. 6. Also we reverence them from Gods command, which saith, Fear God and honour the King, 1 Peter 2. 17. Yet we must feare God and the King, not with a slavish, but with a filiall fears, My sonne feare thou the Lord, and the King, Prov. 24. 21. Thus we are highly to esteem of civill government; for as the breath of our nostrils is the Lords anoynted, Lam. 3. 20. And when David would goe forth to war himselfe, the people answered, Thou shalt not goe forth, for if we flee away, they will not care for us, neither if halfe of us dye, will they care for us; but now thou art worth ten thousand of us, 2 Samuel 18. 3. 3. So then our lives and stakes, and all wee have is not too deare to doe him service. Now such a one is a fitchfull Christian, and a loyall Subject: but because some are like the unjust Judge, who neither feared God, nor regarded man. Luke 18. 4. Yet they would be thought to be fitchfull Christians and loyall subjects: therefore to make them manifest, I shall first shew negatively who they are not, and then I will endeavour affirmatively to shew unto you who they are.

## To the READER.

First, they are men that prophane blaspheming Yours that cling unto their Majestie, who in their common talk dare Jehovah to his face to denise and sink them to the pit of Hell: but can these that are enemies to GOD and to themselves bee either faithfull Christians or loyall Subjects? it is impossible. Such as these, saith the Prophet, being in my straitnes, as when they are hungry, they will curse their King and their God, and looke upward, Haias 8. 21. And did not those many of them at the fight at Newburie breath out their last breath, blaspheming GOD and cursing their King? but as they love cursing so let it come unto them: as they cloath themselves with cursing like as with a garment; so let it come into their bowells like water, and like oyle into their bones, Psal. 109.17, 18. But although these men swear, yet faithfull Christians and loyall Subjects feare an Oath, Ecclesiastes 9. 2. They know that because of swearing the Land mourneth, Jeremiah 23. 10. They tremble at that flying rone that is sent into the house of the thief, and into the house of the swearer to cast them off, Zechariah 5. 3. Neither dare they curse the King, no not in their thought; for a Bird of the syre shall carry the voyce, and that which hath wings shall tell the matter, Ecclesiast. 10. 20. It is written, that thou shalt not speake evill of the Ruler of thy people, Acte 23. 5. Then those that cannot keep their tongues from swearing and their hands from stealing, declare plainly how they despise civill government, and those Lawes that should restraine those cursed practises, these licentious sonnes of Belial, who seek to overthrow civill government by violence. But I shall bee more brief in the rest, because I am but in the Preface.

Secondly, the Romish Clergy or the Prelacy are enemies to civill government, who exempt themselves from under their power, and not onely so, but they seek to take the power from the Magistrates to themselves, and so to make them their vassals: their cavill I have answered distinctly in this Book.

Thirdly, the Antinomians and Familists are enemies to civill government, who seek to overthrow the gernall Law of God, on which the civill Law is built: now if these men take away the foundation whereon all other Lawes are built, what doe they else in this but seeks to overthrow all civill government that they may more freely satisfie their licentious affections?

Fourthly, the Brownells, who call themselves Independent, there bee many Sects of them, since Browne first broached that Schisme: some follow

Strach,

## To the READER.

Sister, some Johnson, some Robinson, some Ainsworth, but they all dash one against another, and all excommunicate themselves from the Church of Christ: and, faith Paper, three or four hundred Brownists have brought forth more Anabaptists and Arians sometimes in one year than ten thousand members of the Reformed Dutch Church in Amsterdam hath done in ten years, though tempted by seducers as much as any others: of this he was an eyewitnesse, being then and there a member of the Classical Assemblies: see his Epistle to the Arrow against the Brownists. They deny that Magistrates should have any hand in Religion, or the worke of Reformation; they affirm that Christian Princes and Magistrates have no more to do in or about the Church than Heathen Princes: but here they intrench upon civill government, denying Caesar his due: thus they would have civill government lessened, or limited. The Popish Clergy, they would have civill power removed from the Magistrate to themselves: profane people would have it connived at, in respect of themselves; and Antinomians seek the violation of it by accident, in seeking to make void the Morall Law of God. Yet my purpose in writing this book was not to meddle with any of these; but as they set upon me in the pursuit of those grand enemies of civill government, which are that wicked generation of the Anabaptists; these are they to whom I chiefly bend the whole drift of my disputation, as being absolute enemies to the essentiaall being of civill government. It is neither conniving, nor limiting, nor removing that will serve their turnes, unless they have an utter extirpation of it: so then all the rest doe some way or other dash against civill government: but these are professed enemies to it. Hence I conclude that none of these are the men whom I intend, when, I say, they are faifthfull Christians, and loyall subjects.

Now I answer affirmatively, that those faighthfull Christians and loyall subjects are those people that are faighthfull to Luthers Protestation, and to Calvins Institution: the first of these was the originall cause from whence the name of Protestants did first arise: for when Luther did first renounce that strumpet of Rome, he caused them all that were with him to enter into a Protestation against all Popery, and popish Innovations; and all that took it were ever afterwards called Protestants: and we in this Kingdome have taken the very same Protestation against all Popery and popish Innovations; and I doubt not but we have many amongst us who will hazard lives and estates and all they have, to maintaine that Protestation, and through Gods mercy will prove themselves good Protestants. Now for Calvins Institution, I doe not call it so, as if he had made it of his owne head, but as a faighthfull servant of Jesus Christ, he hath faithfully declared all the counsell of God, as Paul did, Acts 20. 27. that all may see what a Church Christ hath instituted in his word, and the great

## To the READER.

great blessing of God upon this mans labours, and upon all that walked in his former steps.

Dear Christian and loyal subject, thou that endeavourest so to have a conscience void of offence both towards God and towards men, Acts 24.16. Thou that renderest to God his due, and to Cæsar his due; thou that obeyest both the first and second table of the Law, thou that fearest God, and honourest the King, and submittest thy self to every ordinance of man for the Lords sake, I say to thee, Be faithful to the death, and thou shalt have the Crown of life, Rev. 2. 10. Ye shall be hated of all men ( saith Christ ) for my names sake, but he that holdeth out to the end, the same shall be saved, Matth. 10. 22. And for those that do in any case das against Gods Law, or mans Law, I would entreat them to read this Book with an impartiall eye, and it may be they may see their error; and if so, then I would entreat them to imitate the faithfull Christians and loyall Subject; and so as they grow in strength and wisedome, they shal grow in favour with God and men, as our perfect patterne did, Iesu Christ, who said, Learne of me who am meek and lowly in heart, and you shall find rest for your soules, Matth. 11. 29. And so I commend thee to God, and the word of his grace, which is able to build thee up, and to give thee an inheritance among all them that are sanctified, Acts 20.32. Now the God of peace, that brought againe from the dead our Lord Iesus that great Shepherd of the sheep, through the bloud of the everlasting Covenant, make thee perfect in every good work, to doe his will, working in thee that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever. Amen. Hebr. 13. 20, 21.

Thine in the Lord Jesus,

THOMAS BAKEWELL.

### The Errata.

Some faults have escaped the Preffe, and because the number of pages is now set, I must direll these remeber by the letters on the lower and on the first, b. l. 20. for God r. Gods. On the backfide, l. 5. for if. r. for. On the seind, b. l. 4. leave out to on the backfide of the seind, d. l. 33. put in are. On the first, b. l. 25. put incallid. On the backfide of the seind, b. l. 11. for of r. us, l. 40. for Prophets. paths. On the backfide of the third, l. 4. 33. put in not. On the seind, k. l. 1. put in the meane of. On the blancke of k. l. 19. for Gervetus, r. Scrutus. On the backfide, l. 13. for Churche r. wiues. On the first L. l. 8. put in the. On the backfide, l. 35. for ifr. that. l. 28. leave out no.

## A confutation of the Anabaptists and all others who affect not Civill Government, proving the lawfulness of it, and a full answer to all their Cavils that are or can be made against it.



Here be two main arguments to prove the lawfulness of civil government amongst Christians.

First, Civill government is very necessary, and that appears in many particulars, such as these; It is necessary to defend the outward worshipping of God, and to defend the sound Doctrine of Godliness, and the state of the Church; and to frame our life to the fellowship of men, and to fashion our manners to civill righteousness, and to procure us into Friendship one with another, and to nourish common peace and quietnesse. Now while we are here we stand in need of such helpe, so then the thought of putting downe Civill Government is outrageous cruelty, for we stand in as much need of it as of our bread and water, the Sun and the ayre, yea the dignity of it is farre more excellent; for if there were no civill government, men could not live together the outrageousnesse of mans nature would be so boundlesse: Againe, if it were not for civill government it were unpossible to uphold the true Religion, for all manner of wickednesse would so abound, as Idolatry and Sacrilege against the name of God, and blasphemies against his Truth, and all manner of sin; For the man Micah had his house of Gods; In those daies there was no King in Israel, but every man did that which was right in his owne eyes, Judges 17. 5. 6. And he consecrated a Levite to Idolatry, & put him in his house of God. & said, now I know that the Lord will doe me good: In those daies there was no King in Israel, ver. 12. 13. chap. 18. 1. The Levites wife played the whore and went from him and was afterwards forced to death: In those daies there was no King in Israel, Chap. 19. 1. 2. 25. The Children of Israel had sworne saying, cursed be he that giveth a wife to Benjamin, yet they dispenced with their Oath and gave their daughters to them: In those daies there was no King in Israel, every man did that which was right in his owne eyes, Chap. 21. 18. 25. Now the civill government restraines all these outrageous abhorreynations among the people, that common peace be not disturbed, that every man may keep his own in safety, that men may use their affaires together without hurt or danger, that honesty and modesty may be kept, and that among Christians there may be a profession of religion, and that among men may be a man like civility; So then this Ordinance of policie is to defend the true religion which is contained in the Law of God, that it be not openly and sacrilegiously broken and defiled.

The second maine ground to prove the lawfulness of civill Government, is taken from the honourable Titles that God is pleased to put upon it when he com-

*A confutation of the Anabaptists, and all others,*

mends it unto us : Those whom it pleased God to put in the place of Magistrates, they are called Gods, *I have said ye are Gods*, Psal. 82. 6. And this is of no small Importance, for thereby is signified that they have Commandment from God, and that they are furnished with the authority of God, and do altogether bear the person of God, whose place they doe after a certaine manner supply, see John 10. 35. If the Scripture saith he calleth them Gods unto whom the Word of God was given, which is his word of Command, being a word of Authority ; what is this else but to declare that God hath committed his busynesse to them, that they should serve in his Office as *Moses* and *Iehoahaphat* said to their Judges, whom they appointed in every City of *Indah*, that they should sit in judgment not for man, but for God, Deut. 1. 16. 1 Chron. 19. 6. And so to the same purpose the wisdome of God affirmeth by the mouth of *Solomon*, that it is his work that Kings reign, and Princes decree justice ; *By me Princes rule, and Nobles, and all the Judges of the earth*, Prov. 8. 15. 16.

This plainly declares that the government of all things in earth that is in the hand of Kings and other Rulers, is onely from the Providence and the holy Ordinance of God to whō it seemed good so to order the matters of men, forasmuch as he is both present and President among them, in making of Lawes, and in executing uprightness in judgments : This also *Paul* affirms & teacheth when he reckoneth Governments among the gifts of God, which being diversly distributed according to the diversity of grace, and ought to be employed of the servants of Christ to their edification, Rom. 12. 8. And although he therē properly speaketh of a Counsell of grave men which in the Primitive Church were appointed that they should have the rule of ordering the publique Discipline, which Office the Apostle calleth Government, 1 Cor. 12. 28. Yet forasmuch as we see that the end of civill power tends to the same end, therefore we need not doubt but that he commendeth unto us all kinds of Governments, but see Rom. 13. 1. Where he purposely maketh a full discourse of that matter, for there he sheweth that *Power is the Ordinance of God*, and that there is no Powers but they are ordained of God, and that Princes themselves are the Ministers of God, for a praise of them that doe well, and for a terror to evill doers. Hence I conclude, that civil Government is a calling not only holy & lawfull before God, but also the most holy and most honourable calling of all other in the whole life of men ; yet saith Mr. *Perkins* on his Commentary on *Inde* page 130. many Libertines sprung up in the Apostles daies, such as *Simon Magus*, and his Disciples, who taught that men might lawfully commit fornication : So also the Disciples of *Basilides Eunomius*, and the *Gnosticks*, Heretiques who taught that men might live as they list, seeing now such liberty was procured them, being freed from being under the Law any longer, which sin died not with those cursed heretics, but the Devil hath in these last daies revived it, especially in 4. sorts of men.

- First, the Libertines of this age, who hold with the former, that being under grace, they are freed from the obedience of the Law : Secondly the Anabaptists, who upon consideration of the liberty

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& to Magistracie is unlawful, as also to make war, and take an Oath before a Magistrate, these ( saith he ) are dangerous enemies wheresoever they be, both to the grace of God, and to the good of men, for where the civill sword ceaseth, there can no society stand in safety. Thirdly, another kind of Libertines are the Papists with their whole Religion, being open enemies to the grace of God, turning it into wantonnesse and liberty of sinning against him divers waies : First, God having of his grace given unto the Church a power of the keyes to open and shut Heaven, but their religion hath turned it into an instrument of prephanenesse, in setting up a new Priesthood to absolve and forgive sins, properly in offering a Sacrifice both for the quick and dead, and so abolishing the Sacrifice of Christ. Secondly, of injustice, for by in they depose Kings and Princes, and they free Subjects from their Allegiance, and they stir them up and encourage them to conspiracies and rebellions, and they maintaine Factions, Civill Wars and Seditions, and all by vertue of their power. Thirdly, of horrible Covetousnesse, by selling of pardons for thousands of years, by which Craft they have gotten the third part of the Revenews of Europe into their hands, which proverth plainly that they turne the grace of God into a liberty of sinning against him.

The fourth sort of Libertines, are carnall and formall Protestants, who turne the counsell of Gods election into wantonnesse, saying, if I be elected to salvation, I shall be saved, let me live how I will, but if I be not elected, I shall not be saved, let me do what I can.

Secondly, they turne the mercy of God into wantonnesse, in saying God is mercifull, I will deser my repentance, for at what time soever a sinner repenteth, God wil put all his sins out of his remembrance : Therefore they will not repent yet, saying, what young Saints and old Devils, thus they cast away the timely acceptance of Gods mercy with a scornful reproach.

Thirdly, some under pretence of brotherly love spend all that they have in wantonnesse, riot, excesse, gaming, and company keeping to the begotting of themselves and their Families.

Fourthly, others under a pretence that the Jewish Sabbath is abrogated by Christ, and now there is no distinction of times, hence they will keepe no Sabbath at all.

Fifthly, some others say where sin abounded, grace abounded much more, Rom. 5: 20. Therefore say they, let us continue in sin that grace may abound : But all these turne the grace of our God into wantonnesse, and therefore by the just judgement of God for committing such things are worthy of death, yet they not only do the same, but take pleasure in them that do them, Rein. 1. 32.

Now these Libertines for the better encouragement of their Disciples in evil, they tell them they shalbe illuminated & deified, such great matters they promise them, and by this means make them the children of the Devill seven-fold more then they were before : and for the Romish Clergy they have been very large in their promises unto their hearers, They tell them that they shalbe able to satisfie the justice

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of God for their sins, yea, and to merit everlasting life, and not only so, but they shall be able to do works of Supererogation, that is, they shall be able to do more than the law of God requires of them, yea, for a little money they shall have a tolleration to break any of Gods Commandments, and to reject them at their pleasure, much like to the old Pharisees, when Gods law said : *He that curseth father or mother shall dye the death*; but these men will say, although he honour not his father or his mother he shall be free, Mat 15. 46. These *Achans* have a long time troubled our *Israel*: *They neither feare God nor regard man*, Luke 18. 4. They despise all government both of God and man, divine and humane.

Divine government is the absolute power of God, whereby he makes lawes to bind the conscience, and that under pain of life or death eternall; Now this is the power of the whole Trinity, but the administration of it is committed to the sonne, this divine law of God is despised by *Libertines*, or as now they are more commonly called *Anisomists*, and by *Anabaptists*, *Papists*, and prophane Protestants, yet at this time I intend not to call them to an account for despising of that government alone, as in it selfe, but there is another kind of government despised of these men, which is a humane government, for the Apostle saith : *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme or unto governors sent by them*. 1 Pet. 2. 13, 14. This is that government which is so much despised, especially by the *Anabaptists*, to them I chiefly bend the drift of my disputation, yet not conniving or sparing any other that shall dash against it, or any way seem to undervalue it.

This humane or civill government is a state of superiority consisting in the power of commanding, and in the power of the sword for the good of mankind, that it is a state of superiority appeareth, Rom. 13. 1. *Let every soule be subject to the higher power*. Again, it consisteth in a double power, 1. In commanding, that is, of making laws and edicts, calling and conventing, the second power is that of the sword, and it may be comprehended under these 4. heads, 1. In arresting, 2. Imprisoning, 3. In putting to death, 4. In making warre in way of protection or otherwise.

The reason why this power of the sword is added, is this, to put a difference betwene the authority of the magistracy, and the authority of the ministry: Now this difference standeth in 3. things. First, the magistracy hath a power in it selfe, whereby the civill Magistrate may command in his owne name, but the Ministry hath power only to pronounce what God commandeth, and in his name saying; *Thus saith the Lord, none durst ever say from himselfe, I say unto you, but Christ alone*, Math. 5.

Secondly, the authority of the civill Magistrate is in himselfe, but the authority of the Minister is not in himselfe, but in Christ, so then the civill Magistrate may command obedience to himselfe, but the Minister commandeth it to God.

Thirdly, the civill Magistrate hath power over the outward man, but the Minister hath power only to counsell, perswade and exhort. So much of the difference betyee[n]e

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between the Magistracy and the Ministry.

Secondly, this power of the sword is added to distinguish the power of the magistracy from all private power, as in Schooles and Families, which hays a power of commanding, but not of the sword.

Lastly, I adde for the common good of mankind; Rom. 3.4. He is the Minister of God to thee for good, or for thy wealth, that is in procuring the welfare of soule and body, which standeth in two things, First, true Religion, Secondly, civill justice, both which are by the magistracy maintained.

Now here it may be demanded, how farre the power of civill government reacheth. I answer, over all causes, things, and words of men, whether Civil, or Ecclesiastical, over Temporall things. I know none that will make question of it, but the Anabaptists, who deny the very being of it, but it also reacheth to the causes of the Church, and this appeareth in that the Kings must have the booke of the Law before them when they sit upon the Throne of the Kingdome, and it must be with them, and they must read therein all the dayes of their lives, that they may learne to feare the Lord their God, and that they may keep all the words of this law, and do them, that their heart be not lifted up above their brethren, Deut. 17. 18. 19. 20.

Secondly, this we may see in many examples of holy Kings in Scripture, Josiah kept the Passover and commanded others to keep it, 2 Chron. 35. 1. 16. and King Asa commanded Judah to seek the Lord God of their fathers, and to doe the Law and the commandement, and he took away the Altars of the strange Gods, and the high places, and brake down the Images, and cut down the groves, 2 Chr. 14. 3. 4. And Manasseh repaired the Altar of the Lord, and sacrificed theron Peace-offerings, and commanded Judah to serve the Lord, Chap. 33. 16. And Josiah tooke away all the abomination out of all the Countreys that pertained to the children of Israel, and he made all that was present to serve the Lord their God, Cha. 34. 33. Israel served the Lord all the dayes of Joshuah, and all the dayes of the Elders that out-lived Joshuah, 1osb. 24. 31. And the Lord raised up unto them David to be their King, to whom he gave testimony, and said, I have found David the sonne of Jesse, a man after mine owne heart, which shall fulfill all my will, Acts 13. 22. And so when he was King, he did not only reform his own Family, that no lyar should dwel in his house, nor deceitfull person should tarry in his sight, and slanderers he would cut off, and proud persons he would not suffer: the faithfull should dwel with him, but yet this is not all ( marke saith he ) I will early destroy all the wicked of the land, and cut off wicked doers from the Citie of the Lord, Psal. 102.

Thirdly the command of God, goes down to the house of the King of Judah, and speake unto him this word and say, heare the word of the Lord & King of Judah that sitteth upon the Throne of David, execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, do no wrong nor violence to the stranger, and fatherlesse, and the widow, neither shed innocent blood in this place, then if they do these things, abundance of blessings are promised, but if they do

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not these things, fearfull judgments are threatened, Jer. 22. 3. 4. 5. & 21, 11. 12. And ( saith David ) Be wise o' Kings, serve the Lord, kisse the Son lest he be angry, Psal. 2. Fourthly, the Lord hath promised that Kings under the Gospell shall be nursing Fathers, and Queenes nursing Mothers to his Church, Isa. 49. 23. Yea Kings shall bring their honour and glory int it, Revel. 21. 24. That is, the honour and glory of their power and authority, and riches also, shall be all improved for the good and welfare of the Church, they shall cast their Crownes before the Throne saying, worthy art thou O Lord to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are & were created, Revel. 4. 10. 11. And as they have given their power to the Beast, so time will come, the Lord hasten it, that they will give all unto Christ for the good of his Church, as David did, 1 Chron. 29. 11. 12.

But heare the Schisme of Brownes, those independant people will set upon mee, who tell us that Christian Princes and Magistrates have no more to doe in or about the Church then heathen Princes; I answer, but every faithfull Subject under a Christian Prince will acknowledge his place is to defend the faith, I mean the Doctrine of faith, all those truths which are necessary to be believed to salvation they are to defend, that no heresie as a canker may corrupt, as also the written word of God, which is called the word of faith, because by it faith is wrought in the Elect, Rom. 10. 17. this faith they must defend also: But they object, that those Kings of Judah mentioned before, who medled in the Church with Reformation and Establishment of Religion, that they did it not as Kings, but as Types of Christ, so that now Christ is come, he hath put an end to all such Types and Shadowes; but this is a wicked error for us to exclude any particular calling that is lawfull, especially such an eminent calling as that of the Magistracy, from having any hand in the worke of Reformation, and setting up of the true Government of Jesus Christ amongst us, as though that Christ was not then the King of his Church aswell as now.

I once demanded of some of the chiefc of them in that way what Christ was to the Church of the Jewes, if not their King while those Reformers were living, but I was never answered yet: But what saith the Lord, I have set my King upon the hill of Sion, Psal. 2. 6. The Lord said unto my Lord ( saith King David ) Psal. 110. 1. Yea before the Law was given when Abraham sat in his Tent doore, he lift up his eyes and looked, and loe three men stood before him, but one of them was Christ, for ( said he ) My Lord if now I have found favour in thy sight, passe not away I pray thee from thy servant, Gen. 18. 2. 3. The other two were angels which went to Sodom, Chap. 19. 1. He appeared often, as to Jacob Gen. 32. 24. 28. &c Exod. 33. 20. Joshua 5. 14. 15. He is called the King of Jacob, and the King of Israel, and wisdome which is Christ saith By me Kings reigne, and Princes decree justice, By me Princes rule and Nobles, yea all the Judges of the earth, Pro. 8. 12. 13. 16. So that then Kings were Gods Deputies on earth aswel as now: But will they debar that honourable calling of the Magistracy from having any

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hand in the worke of Reformation of Religion under the Gospell, how will they answer such places as these. *They shall bring thy sons in their Armes and thy daughters shall be carried upon their Shoulders, and Kings shall be thy nursing Fathers, and Queenes shal be thy nursing Mothers.* Isa. 49. 22. 23. And saith Paul, pray for Kings, and all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty, 2 Tim. 2. 14. 2. Then must we pray that Kings and those in authority may be a means to help us to lead a peaceable, quiet, honest and godly life, and then say presently that they have no more to governe us in a godly life, than heathen Princes, but Kings must read in the Law of God all the dayes of their life, that they may learne to feare the Lord their God, and keep all the words of this Law, and do them, Deut. 17. 10 19. If this doth not satisfie, see one place more, 2 Sam. 22. 3, *The God of Israel said, the Rock of Israel speake to me he that ruleth over men must be just, and not only so, but ruling in the fear of God.* If this sufficeth not, let them shew when, or where any lawfull calling was debard from the work of Reformation, if they canot, then why should this honourable calling be excluded? We may read of many callings that put to their hand in repairing the walls of Jerusalem, which was a Type of the Church, as the Apothecaries, Goldsmiths, Merchants and others, and Rulers that put their hand to the worke, and commended but their Nobles, are branded for this, that they putt not their necks to the worke of the Lord, see Nehem. 3. 5.

I grant that Ministers are to informe the Church what is the will of God concerning Reformation, but the Church and People are to doe it in obedience to Gods Commandement, and the commandment of the Magistrate, see both these Ezra 6. 14. these were heathen Kings, and were they also Types of Christ: Again, shall heathen Princes have their hand in the worke of Reformation, and shall Christian Kings be barred from it, shall those without the Covenant and without Grace doe it, and shall not Christian Kings and Magistrates being in the Covenant and in the state of grace doe it? those that are not blind may see their folly,

In the next place it wil be demanded whether Magistrates have the same authority in Ecclesiastical things as in Civill: I answer, no, there be two differences to be marked; First in civill causes it ordereth all, and executeth all, but in Ecclesiastical it hath power to order all, but not to execute the, the Magistrate indeed ordereth and prescribeth in all, but the Minister is he that executeth in Ecclesiastical causes. Secondly, Civill Authority hath power over all the things of men, as their words and actions, body and goods, but not over the things of God, as the Word and Sacraments, Faith and Conscience, and all the graces of Gods spirit wrought in the heart, civill power hath no rule over these, for ( saith Christ ) *Give unto God the things of God, and unto Cesar the things of Cesar.* Secondly, this authority extendeth to all sorts of persons, as well Ecclesiastical as Civill, but so as it reacheth not beyond the outward man, it's to the body life, conversation & outward things, but not to the soul & conscience, of which God is the only Lord & governour; Now if it be demanded how many kinds of Civill Government there be, I answer, it is of

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three sorts, first in one person, which is a Monarchie. 2. In more then one, when the government is in a few States and Peo<sup>pl</sup>s, this may be called Aristocratical, or 3. Parliamentary way of government. 3. When it lyes in the body of the Peo<sup>pl</sup>e, this is called a popular government; by one of these three is every Common-wealth governed.

Here I need not to dispute which of these is the best kind of government for a Christian Common-wealth to be governed by. I suppose a popular government is the way to sedition and to Civill wars, and mutinies in a Common-wealth, and Monarchiall would be a very heavy burden for a free Nation to beare, when Rebo<sup>m</sup>am told them he would make their yoke heavy, and whip them with Scorpions, he almost lost all his Subjects, 1 Kings 12. 14. Then I conceive a Parliamentary way of government to be most agreeable to Gods word, and most comfortable & beneficiall to all the people, when the three States are assembled, the King entring a Covenant with the Lords and Commons, representing the whole body of the land: Thus all the Elders of Israel came to Hebron, and David made a Covenant with them in Hebron before the Lord, and they anoynted David King over all Israel, 1 Chro. 11. 3. And when Joash was anoynted King, all the chiefe of the Fathers of Israel came to Jerusalem, and all the Congregation made a Covenant with the King in the house of God, 2 Chron. 23. 2, 3. Now this Covenant between the King and the representative body of the Kingdome bindes all in obedience, see Iosb. 9. 18, 19, 20. What the Princes of Israel then did, if Saul al-though a King, and many hundred of years after, shall presume to break this Co-venant, his house and Kingdome shall smart for it, see 2 Sam. 21. Nay, although the covenanting with those people was a sinne, and many of the people murmurred at it, yet it being made, must not be broken, which doth at this time charge us all to be under this Nationall Covenant, considering the representative body of the Land have solemnly taken it, although some refractory people refuse it and mur-  
mure at it, yet this wil not free any from observing of it, Deut. 29. 14, 15.

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who affect not Civill Government.

The Oath of the Kings of England taken out of  
the Parliament Role, i. H. 4. R. 17.

The form of the Oath wout and accustomed to be taken  
at the C O R O N A T I O N.

**L**eueyn shall kepe the Churche of God, the Clergy and the people  
entirely in peace and concord in God, according to your  
power. He shall answer, I will keepe them.

You shall cause equall and right Justice in all your judgements,  
and discretion in mercy and truthe, according to your power. Hee  
shall answer, I wilde it.

**T**hou shall grant just Lawes and Customs to be keept, and you shal  
promise those shalbe protected by you, and to the honour of God, to  
be strengthened, which the Common people shall chuse according to  
your power. He shall answer, I grant and promise it.

And the people bind themselves to the King in the Oath of Allegiance.

**B**ut now Rep out the Anabaptists, who despise government, saying, all  
sweareing is unlawfull; for say they, Christ saith, swear not at all, Mat.  
5. 34. I answer, that is meant in our communication, which must be  
true, yea, and may, may v. 37. Again, God commandeth sweareing as  
a part of his worship, saying, Thou shall feare the Lord thy God, and  
serve him, and shall sweare by his name, Deuteroni. 5. 13. &c 10. 20. Now  
Christ came to do the will of his Father, John 5. 30. And how to contradict it as  
our Anabaptists blasphemously affirme, while they say, Christ here flatly forbids  
sweareing, which was commanded by God as a part of his worship: but see how  
these wicked people would make a breach of unity in the very Trinity betwene  
God the Father, and God the Son; then we may these blasphemers make rents and  
divisions in Kingdomes and Common wealths? Again, the Apostle is so far from  
denying the lawful use of sweareing, that hee gives a sufficient reason to prove the  
lawfulness of it in some cases, for saith he, men verily sweare by the greater, and  
an oath for confirmation is the end of all strife, Heb. 6. 16. Again, We have ma-  
ny examples of them that have sworn upon some occasions, both out of the old Te-  
stament and out of the New, Gen. 21. 23. 31. 53. Rom. 9. 1. 2 Cor. 1. 23.  
2 Kings 6. 31. V This may suffice to prove that sweareing in some cases is lawfull, i  
Now to know what an oath, we shall see by the parts of it, which are two,  
Confession and Imprecation. Confession is threefold, though for the outward  
forme the words be few. First, a man confesseth one which he sweareth to bee true  
in

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in his conscience. 2. That God is a witness not of his outward action and speech, but also of his particular conscience. 3. That God is an omnipotent Judge of all, and of him that sweareth, and able to justify him if he sweare truly, or otherwise to condemn him eternally if he sweare falsely, these things are confessed by him that sweareth.

The second thing in an oath is Imprecation, which is a prayer to God for two things. 1. That God would be witness with him that sweareth, to testify that hee sweareth truly, and according to his conscience, so *Paul* did, *Roms. 9.1.* *I speak the truth in Christ, I lye not, my conscience bearing me witness in the holy Ghost.* 2. a man prayes that God would become a Judge to curse him with eternall wrath, if he sweare falsely, thus did *Paul*, *2 Cor. 1. 23.* I call God to record upon my soule; and the forme of swearing in old time was the using of this imprecation, *God doe so to me, and more also if I do not thus and thus,* *2 Kings 6. 31.* Thus you see what an oath is: Now it may be demanded, when be the times, and in what cases we may lawfully sweare, seeing we may not sweare in our communication.

I answer, a man may lawfully sweare, when the Magistrate ministreth an oath unto a man upon a just occasion, for the Magistrate hath the power of God in this case, and therefore when he justly requires it of a man, then he may lawfully swear.

Secondly, when a mans own calling generall or particular, necessarily requires an oath, and that in foure cases, 1. When the taking of an oath serveth to maintaine, procure, or win unto God any part of his glory, or to preserve the same from disgrace, in this regard *Paul* moved with a godly zeale, used an oath for confirmation of his Doctrine, that the Churches to whom he writ, might be established in the truth, and so glorifie God the more.

Secondly, when his oath serveth to maintain or further his own or others salvation, or preservation in soule or body, in this case *Paul* calls God for a record unto his soule, that he came not to *Corinth* to spare them, *2 Cor. 1. 23.* And *David* to further himselfe in the way of salvation bound himself by an oath that he would keepe Gods Commandements, *Psal. 119. 106.*

Thirdly, when the oath serves to confirme and establish peace and society between party and party, countrey and countrey, Kingdome and Kingdome: Thus did *Abraham* and *Abimilech* sweare each to other, *Gen. 21. 23.* And *Jacob* and *Laban*, *Gen. 31. 53.* And by vertue hereof do Subjects binde themselves by oath in Allegiance to their Princes, and souldiers to their Generals.

4ly, when a man by oath may free himselfe, and can no otherwise from temporall losses, or procure to himselfe some temporall benefits which be of great weight and moment, then do men take an oath for confirmation to put an end to all strife, *Heb. 6. 16.* For much strife and contention ariseth about worldly affairs, and in this regard, a man by oath may purge himself lawfully from infamy and slander: in these four cases a man may lawfully swear, not only before the Magistrate, but also privately, so it be with due reverence and good conscience, but in common talke or onlie occasions, a man cannot lawfully sweare, either by great or small oaths,

for

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for that it is to take the name of God in vain.

Secondly it may be demanded, how must a man take an oath, when he is by a just occasion called to swear? I answer, there be three vertues or ingredients in an oath, which must not be wanting, *Ier. 4. 2. Thou shalt swear, the Lord liveth in truth, in judgment, and in righteousness.*

First, truth, and that respecteth 2. things, 1. The matter whereto we swear, for God may not be brought for a witness to a lye, 2. It must be in truth, according to the mind of him that sweareth without fraud or deceit, and with intent to performe that truly which he promiseth thereupon.

Secondly, we must swear in righteousness, which also respecteth two things, first the thing sworn to, that must be just and lawfull, and according to Gods word: secondly, the conscience of the swearer, for a man must not swear for a triflē, although the thing be true, but either by authority of the Magistrate, or upon some necessary cause of his lawfull calling, and against this vertue do those sinne that swear usually in their common talke, though the thing be true, for trifles and light matters are not a just cause of an oath.

Thirdly, we ought to swear in judgement, that is, he that sweareth rightly, ought to know the nature of an oath, and be able to judg of the matter before whom, and to whom, and of time and place, and other circumstances, and for his owne person, he that sweareth, ought to see in his own conscience that he is fit to take an oath, and thereby to worship and glorifie God; for he that sweareth aright, ought to have his heart smitten with feare and awe toward God, as in all other parts of his worship, *Dens. 10.20. The feare of God and swearing are joyned together,* & therefore a prophane man that hath no feare of God in his heart, ought not to swear, this may suffice our Anabaptists concerning the lawfull use of swearing, especially that oath of Allegiance to Princes, wherein they are bound in subjection to Civill government which they despise, and so much for their first objection against the lawfull use of Civill government.

Their second objection, they say that subjection came in with sin, but (say they) Christ hath taken away sin, and therefore he hath taken away subjection also: Againe, they say that man in innocency was to rule over the fish in the sea, the fowls of heaven, and over the beasts on the earth, and all creeping things, but not over man, *Gen. 1. 26.* But after the fall Eve is put under subjection to Adam, *Gen. 3.* To this I answer, that there be two kinds of subjection, the first is Tervile, the second civill; the former is the subjection of a slave or vassal, who is onely to seeke the proper good of his Lord and Master, the latter is that whereby one man is subject to another for the common good, the first of these came in by sin, but the second was before sin, even in innocency, and so Eve was subject to Adam in innocency; and the Apostle argueth thus, *Let the woman be subject to the man, for she was taken out of man; for the man is not of the woman, but the woman of the man;* neither was the man created for the woman, but the woman for the man, *1 Cor. 11.8. 9. Let the woman learn in silence with all subjection; I suffer not a woman to usurpe authority*

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authority over the man, for Adam was first formed then Eve, 1 Tim. 2. 13, 12, 13.  
Now this was in their innocency that the woman was taken out of adam's rib-  
Adam had the primacy in creation, & woman was made egyptress for man Gen. 2. 18.  
Therefore she was subject in the time of innocency : Again, in the time of innocen-  
cy it was bid, increase and multiply, therefore by the light of nature there is a plain  
distinction between the father and the sonne, the one to rule, the other to obey, ther-  
fore obedience is due, which illustrates : As in duty mul-tiplied that place Gen. 1. 36,  
because it was broken not of man alone, but of all mankind, which comprehends  
as well women as men, for all mankind without exception had dominion over the  
rest of unreasonable creatures; and for the second place Gen. 1. 26. He [God] ruled and  
then shall be subject: this is not spoken as if ruling & subjection were not both in the  
fall, but because now subjection is joyned with fears, griefe and sorrow, this is cast  
aside that came in by sin, and was not in innocency, for then subjection was a  
lightfull and full of pleasure; So then subjection it selfe is not a curse, but as fears,  
and griefe and sorrow are joyned with it, then let us make our subjection to Magis-  
trates a pleasure, and so the curse is taken off, and we shall enjoy the blessing pro-  
mised. Ephes. 6. 2. 1.

Thirdly they object, that every beleever is in the Kingdome of Heaven, even in  
this life; and further, they say in Heaven there is no King but God, therefore beleev-  
ers are to be subject to none but God and Christ; I answer, there be two kinds  
of Government upon earth, one is spiritual, and onward, this is called the King-  
dome of Christ, that is within you, which standeth in righteouesse, peace of con-  
science, and joy in the holy Ghost, Rom. 14. 17. In regard of this government of  
Christ, there is no difference, of bond and free, Master and Servant, Father and  
Sonne, for all are one in Christ Gal. 3. 28. But the other is actual Government,  
wherein one and distinction of men must be maintained, as some must be Ruler-  
es, some must be Subjects, some Fathers, some children, some Masters, some  
servants: hence every man ought to sustaine two persons, and is to be considered  
first as a believer, and a member of the Kingdome of Christ, thus he is equall to an-  
y other believer, and any believer is equall to him. Secondly, he must be considered  
as a member of the Commonwealth wherein he liveth, thus he is either a Supre-  
mistrate, or an inferior, To this shal readie minste to knowe principle, if every believer  
were equall in the Kingdome of Heaven, but every one that liveth here is also a mem-  
ber of the Commonwealth, so that he must either be a Magistrate to rule others,  
or else be ruled by others, and obediens to others whous the Lord hath appointed  
to rule them.

Fourthly they object, that Civil Government is full of cruelty, which having the  
power to take away the bodies and soules of offenders in most giving  
them no chance to turne before it is intolerable among Christians : I answer,  
Firstly, that the cruelties of the civil government flew 2000. of the Israelites for  
the space of 40 years, and had neither space to repaire. Secondly with  
regard to the civil magistrate, he is to execute the sentence of present death, there  
is

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A little hope that even they will repent although never so long a time allowed them. Therefore God's will doth command us to make place of punishment for the malefactor, should any man thereby the evil may be taken away; nevertheless it is that one should be left living that another may be removed, then a poll tax by the opposition of his sympathy. Should better that one be removed, then a poll tax by the opposition of his sympathy. Should be infected, therefore civil government is necessary, and ought to be obeyed; and not be infected.

Fifthly, they object many places of Scripture, such as this, Gal. 5. 1. Spend less  
*in the liberty wherein Christ hath set you free, from this shew plainly that they are*  
freed by Christ from all obedience to Magistrates. Answering, the liberty which  
Christ hath procured us, is liberty of conscience, and freedom from that power of  
man, which doth call and condemn us; and therefore so it shall, but not from those  
which are of a civil jurisdiction.

Sixthly, from Rom. 13. 8. the Apostle bids, *nowe nothing to man, but love,*  
therefore say this, no obedience or subjection. Answer, there be two kinds of  
debts, i.e. a civil debt occasioned by contract and bargaining between man and man;  
the second is a debt to which we are all bound by Gods commandment. Law or  
Covenant; but this place is to be understood of the first of these so far as lies in our  
power, but we are bound still in subjection and obedience to the latter, and besides  
in this word love is comprehended all manner of duty what so ever, therefore love  
is the fulfilling of the whole Law; For all debts to God include obedience, for  
obedience is the whole Law of his commandments. Now if it follows that love  
to man the same, i.e. debts of civil jurisdiction, from whence the

Seventhly, from 1 Tim. 1. 16. *Where Christ had demanded before of whom he*  
*Kings of the earth take tributary, member of his state, Children of friends, and*  
*Kings of the earth take tributary, member of his state, Children of friends, and*  
*Peter answered, of thy anger, i.e. which Christ rebuked, then are the children of friends*  
From hence they would gather, that there is no subjection due to Magistrates but  
as Christ gave Kings Sonnes and free from paying Tithes. To this I answer, that Christ  
here speaketh of himself, who was by his birth the Prince of the Quirists and King  
of the Jews, and therefore by right was too proprie, neither did he lie in  
dome of the Jewes, and therefore by right was too proprie, neither did he lie in  
any offence, but howe loath this son of man, from their obedience to Magistrates

Eighthly, from these words of Paul, *Carry not with a yoke to thyne*  
*servants of master, Cor. 4. 1. I am thinking the Apostle here which nowe God serveth*  
*from their subjection and obedience to whom that are their Masters, for such he is*  
*Servant to obey in all things your Master, according to the sight, Col. 3. 22. But*  
they must not make them absolute Lords, over sharp scales and compassions, and  
the graces of God suspending in them; these are the things of God's service, and not of  
science, more is to be learned, i.e. that God's service is to be learned, and not of  
science, for as for the former, Christ, after his death, being buried, hee was not seen  
the Lord, and not to men, Col. 1. 23 & 2. 4. but with his bodye buried in him, C.

Ninthly, they object from these words of Christ, saying, *I tell you that the*  
*taxes exacted, Lev. 18. 21. and the lawes of the land, Deut. 10. 16. But whether of you be the chief officers*  
there be a small number, Luke 10. 16. But whether of you be the chief officers  
the Disciples with Christ (he would be accounted chief) and Christ with the people

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prise their ambition, told them that their ministry was not like to Kingdomes in which one man hath preminence above the rest ; but how doth this place hinder Magistrates of that subjection which is due unto them ? It is cleare from hence, that although the ministry should bee equal, that one should not exalt himselfe above another , yee it ought to be so in Kingdomes, therefore civill Government is warrantable and lawfull.

Tenthly, they object, that believers are governed by the spirit of God, and so are able to governe themselves every way, and need not any government of man : I answer, it is one thing what we doe, and another thing what we ought to doe, we ought indeed so to live as not to need any governors, but we doe not live so, yea if believers could live so, yet were the reason nought, for the visible Church containes as well bad as good, hypocrites as well as sincere Christians, and therefore the best Churches stand in need of Magistracy for the punishment of evill doers, & for the praise of them that do well, yea the Church lying open to the malice of Sathan and wicked men , standeth ever in need of Magistracy to protect it by force, or warre, or otherwise.

Eleventhly , they object that all Christians by the law of God are forbidden to kill, and saith the Lord, speaking of these times under the Gospell, *that they shall not hurt nor destroy in all my holy mountaines*, Isa 11.9. I answer, Magistrates in executing justice, do not do it of themselves, but as they are Deputies to the Lord, they do but execute his will ; Ichosaphat said to the Judges, *take heed what you do, for ye judge not for man, but for the Lord*, 2 Chron. 19.6. Then they doing all things by Gods authority, *they ought not to bear the sword in vaine*, Rom. 13.4. Therefore David reheateth this among the vertues of a King : *To cut off the wicked of the Land, and all the workes of iniquity from the Citie of the Lord*, Psal. 301. This made Moses to forget his meeknesse, and David his gentlenesse, to doe the justice of the Lord : The King that sitteth on the throne of judgement , spreadeth his eyes over every evill man. Again, *a wise King scattereth the wicked, and bringeth the wheel over them*, Pro. 20.8. 26. *Take away the wicked from before the Throne, and the Throne shal be established in righteousness: An evill man seeketh only rebellion, therefore a cruel messenger shalbe sent against him*, Pro. 16.12.17. 12. Thus you see that magistrates may cut off malefactors by death , and yet be free from spilling blood, or the breach of that Commandement, which saith, *Thou shal not kill*: Nay , it is their righteousness to cut off the guilty malefactor , and by so doing, they do keepe their own hands pure from the blood that those murderers have shed, and on the contrary if they do not, they are guilty of most horriblie wickednesse, yet a magistrate must take heed that hee doth neither with rigournesse of mind wound them that he should heale, nor with a superstitious affection of clemency, fall into most cruell gentlenesse. -

12. But they object, that under the Gospell Christians shall turne their fwords into Plough shares, and their spears into pruning hookes : *Nation shall not lift up sword against Nation, neither shall they learn warre any more*, Isa 2.4. To this I have

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have given a large answer in that book intituled *the Saints Inheritance after the day of judgement*, when the Saints shall inherit all things : but till the day that Christ shall come to judgment ? wars shall never cease, they shall fall by the edge of the sword, but when shall this be ? surely very neare the end when there be signes in the Sun, Moon, and Stars, then they shall see the Son of Man in a cloud with power and great glory, but what of this ? I answer, when ye see these things come to passe, know ye that the kingdome of God is nigh at hand, Luke 21.24.25.27.

31. Now will you know when wars shall cease ? I answer, when the Son of Man shall come with power, and great glory, then is that Kingdome of God at hand, in which there shalbe no wars, but then all that offend shalbe gathered out of his Kingdome, and cast into the furnace of fire, and the righteous shall shine as the sun in the Kingdome of their Father, Math. 23.41,42,43. Then wars shall cease when there shalbe none in that Kingdome that offend, but these offenders must be in the Church, till the very judgement day at the end of the world : The Angels which are the Reapers, shall take out those tares that did offend, and cast them into hell fire ; then shall the second Adam restore to the Saints all the creatures in their first perfection, after that they are purified by fire, at that day the Saints shall inherit all things, and not before : For the first Adam by sin brought vanity and corruption upon all the creatures, but at that day the creatures shalbe purified and purged from their vanity and corruption, and then restored to the Saints alone, &c so they shall remain for ever; for the Second Adam wil restore againe to the Saints all that they lost, and not as they are now corrupted & cloathed with vanity : *For the new heavens and the new earth which I will make, shall remain before me, saith the Lord, Isa 66.22. Of that Kingdome there shalbe no end.* Luke 1.33. Now because the Church shalbe pestered with many enemies till the day of judgement, the sword of the Magistrate is necessary to keep down the seditious stirrs of unquiet men, which trouble all Kingdomes with violent oppressions and hainous evill doings, then Magistrates ought to defend them that are troubled, and to preserve the lawes & discipline with purity, which is the only means to regulate such wicked men to better obedience ; shall Theeves that rob a few be punished, and shall they suffer whole Countreys to be spoiled with robberies ; so then the chiefe Magistrate is not only to supprese private injuries with judicall punishments, but also must defend with war the Dominions committed to his charge against any forraign invasion whasoever, and such wars by the testimony of Scripture in many places are lawfull.

Thirteenthly, they object that in the new Testament is neither witness nor example which teacheth that war is a thing lawfull for Christians : I answer, the same rule that was to the Jewes remaines full for Christians, and there can be no cause to the contrary why Magistrates should not now defend Christians aswell as they did the Jewes. Secondly, we should not look for a full declaration of these things in the writings of the Apostles, for their purpose was not to frame a Civil State, but to establish and to settle the spirituall Kingdome of Christ. Thirdly, if Christ

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Notice we may gather, that if this be so, then Tributes and Taxes are lawfull Revenues for Princes, which they may chiefly imploy to sustaine their common charges of their Office, and likewise use to their private Royalty and honour of their Princeely state and dignity, as wee may see by the examples of many holy Kings in Scripture, which according to the State of their persons which they did bear, were sumptuously maintained of the common charge, and we read in *Ezeck. 48. 21.* That there was a very large portion of land assigned to the King, &c. Yet again Princes should remember, that their treasure-chambers are not so much their owne private coffers, as the Treasuries of the whole People; therfore saith *Paul*, *For this cause pay we tribute, for they are Gods Ministers, attending continually upon this very thing, to execute wrath upon him that doth evill, and he is the Minister of God to thee for good, render therefore tribute to whom tribute is due*, *Rom. 13.* So then they may not prodigally waste and spoile what they are betru- sted with, for if they doe, it is manifest wrong to the people; nay it is no lesse then most cruelly and unnaturally spilling the bloud of the people, for their Imposi- tions and Subsidies, and other kind of tributes are but the supports of publique necel- sity: Then to weary the poore Communallity without caute, is tyrannicall extorti- on, these things considered, doe not enourage Princes to wastefull expence and ry- ot, but rather it behoveth them with pure conscience before God to doe all that they are bound to doe, lest by their wicked boldnesse they be despised of God; and they must be taught by them to whom it belongs, how much is lawfull for them, neither is this Doctrine needless for private men, they must not rashly and stub- bornly give themselues leave to grudge at the expences of Princes, although they exceed common and civill meaure, see *Calvin Insti. 4. 20. 13.*

Here it may be demanded by what rule Civill Government is to be regulated: I answer, by the Civill and positive Lawes of that Kingdome from which they re- ceive their authority and dignity of civill Magistrates, these Lawes are as strong si- gnes of Common-wealcs, or as *Cicero* calleth them, the soules, without which the Magistrate cannot stand, neither have they without the Magistrate any force, for the Law may be called a dumb Judge, and the Magistrate a living Law.

Now the Jewes had three sorts of Lawes, the Ceremoniall, which was to them a darke Gospell, shewing forth Christ to them in darke Types and shadowes, but blessed be God, the veile is taken away to us, and Christ is more clearly set forth to us since the publication of the Gospell, and Christ is come, the substance of all those dark Types and shadowes: Secondly, they had the Judiciall Law, which was the civill or positive Law of their Common-wealch; so answerable to this, wee have our positive Lawes of this Kingdome. Thirdly, they had the eternall Morall Law of God, which commandeth simply without guile to worship God with pure faith and godly life. Secondly, it commandeth to imbrace man with unfained love, it is the true and eternall rule of all righteous walking both to God and men, and it is prescribed to men of all ages and times who are willing to frantie their lives to the will of God, for this is his eternall and unchangeable will, that he himselfe should

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be worshipped of us all, and that we should mutually love one another; So then although the judicall or positive Lawes of the Jewes be taken away, yet the perpetuall duties of the Morall Law abide for ever.

Hence I gather, that every Nation hath that liberty left them to make such Lawes as they shall foresee to be most profitable for them, but they must be framed after the perpetuall rule of charity, they must be grounded upon the same foundation, al- though they may differ in the form from other Nations: Now the Law of God which we call morall, is nothing else but a testimony of the naturall Law that was written in the heart of man by creation, & some reliques of it are still remaining in man, this morall law must be the marke, and end, and rule of all Lawes; then whosoever lawes shall be framed according to that rule, and directed to that mark, and limited to that end, there is no cause why we should disallow them, al- though they differ from the Jewish Law, or one Kingdome from another in the ad- ministration of it: as for example; the law of God forbiddeth stealing, now the pe- nalty of theft is set downe in the civill lawes of the Jewes, *tantostare five oxen for an ox, and four sheep for a sheep*, Exod; 22. 1. Now other Nations punished theft with recompence of double, the lawes that followed afterwards made diffe- rence between manifest theft and that which was not manifest, and some procee- ded to banishment, some to whipping, and some at last to the punishment of death: Agajn, for false witnessing among the Jewes was punished with recompence of e- quall paine, Dent; 19. 18. In some places onely with great shame, in some pla- ces with hanging, in othersome with the crosse; and for man-slaughter, all lawes universally do revenge with bloud, yet with divers kinds of death: & for adultery, in some places were ordained great punishments, and in some lesser, yet we see for all this diversity, all tend to the same end, for they all agree together to punish those offences which the eternall law of God condemnes, as man-slaugh:er, thefts, adulteries, false witnessing, &c. But in the manner of punishment they agree not, neither is it needfull that they should, for in some Countries they must shew rig- gour with horrible examples against man-slayers, or else they will be immediately ruined with murders and robberies, and sometimes punishments ought to be more severe then at other times, as in the time of war, all humanity would be cast away unlesse they then use unwonted fear of punishments; and some Countreys are more addicted to some certaine vice, which must be the more sharply punished to stop the spreading of it. Hence we must not conceire that the eternall law of God is abrogated, and new Lawes made and put in the place thereof, and preſerued above it, for they are not preferd above it ſimply, but in respect of the times, places and Nations, neither was the Morall Law given by Moses, but to Adam before he ſinned, and manifested in writing to Moses, not for the Jewes only, but for all Nati- ons, and to be the ground of all their positive Lawes.

*Objections against our positive Lawes.* First, being the 34th. in number, they object against our lawes and Magistrates, ſaying, that they are of no ſe for Christians, for we cannot lawfully crave their

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their aid in any suite at law, because they are forbidden to revenge, or to have any controvērsie. I answer, *Paul* saith that he is the Minister of God for good, and he is so ordained of God, and for that very purpose, attending continually upon this very thing, *Rom. 13. 16.* To defend us from the malice & injuries of mischievous men, therefore we ought to pray for those in authority, that we may live a quiet & a peaceable life, but unlesse it be lawfull to use such helpe and benefit, they were given to us in vaine from the Lord, and saith *Demetrius*, if any man have a matter against another, the law is open, and there are Deputies, let them implead one another; and if you enquire any thing concerning other matters, it shalbe determined in a lawfull assembly, *Acts 19. 28, 39.* And saith Christ: *Agree with thine adversary quickly while thou art in the way with him, lest thine adversary deliver thee to the Judge, and the Judge deliver thee to the Sergeant, and thou be cast into prison; verily I say unto thee, thou shalt not come out till thou hast paid the uttermost farthing,* *Math. 5. 25, 26.* Upon these words saith Mr. *Perkins*, Christ here alloweth of the Magistrate and seat of judgement, 1. Of his proceeding against the guilty, in delivering him to the officer, 2. Of the office of the Sergeant, 3. Of casting guilty persons into prison, 4. Of suing at the Law, when right cannot be had by other lawfull meanes, but law must not be the first course that we take in seeking our right, we must rather suffer some wrong, and seeke to end the matter by friends, and use law, as Physicians use poysons, when gentle phisick will not serve the turne, then in case of extremitie, they do minister stronger phisick, yea some poyson it selfe, so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the law.

15. But they object, those which seek helpe at the Magistrates hands for themselves and others, do prevent that help which they shoule have from God their heavenly defender, I answer, not so, for the Magistrate is the minister of God ordained for this very end, to deliver his afflicted people from the cruel hands of wicked and malicious men; bat they will reply in those words of Christ, saying, resist not evill, but whosoever shall smite thee on the right cheek, turne to him the other also, and if any man sue thee at the law, and take away thy coat, let him have thy cloak also. I answer, here Christ would have them suffer double injury, rather then go to law, especially when they seeke to revenge themselves by law; all this I grant, and more also, for their whole life should be a continuall bearing the crosse, when one is gone to fit themselves for another; They must doe good to them that doe them wrong, and wish well to those that curse them, and, which is the only victory, overcome evill with good, being thus minded, they wil not seeke eye for eye, and tooth for tooth, as the Pharisees taught their Disciples to desire revenge; yet all this hinders not, but that a Christian may use the lawfull help of the Magistrate to preserve their goods, or through their love and zeale to the Common-wealth, they may sue a malefactor at the Bar for his lise.

16. They will object that contendings in law are altogether forbidden & condemned by *Paul*, where he saith: *Brother goeth to law with brother, and that before*

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fore unbelievers; Now therefore there is utterly a fault among you, because ye go to law one with another: Why do you not rather suffer wrong, why do you not rather suffer your selves to be defrauded? I Cor. 6.6,7. I answer, Paul himself went to law with his adversaries, for said Paul, I stand at Cesars judgment seat, where I ought to be judged, Acts 25.10. And he answered for himself, laying; Neither against the law of the Jewes, nor against the Temple, nor against Caesar have I offended any thing at all; for if I be an offender, or have committed any thing worthy of death, I refuse not to aye, vers. 8.11. Then how can any wise man think that Paul went to condemn that which he himself did? if this were true, we might retort those words back upon himself, saying; Thou that judgest another, condemnest thy selfe, for thou that judgest, doest the same things, Rom. 2.1. And as the Jewes laid to Christ, Physician, heale thy selfe, slandering his holy and blameless life that never did amisse, neither was guile found in his mouth; and so Paul living in all good conscience both towards God and towards man, Acts 24.16. Yet these men would here fasten a reproach upon him, to teach contrary to his practice; well then the true meaning of Paul was this, that because the Corinthians were very much given to contentions and strivings at law, and that before heathen Judges, which became a great scandal to their profession, in not shewing Christian meeknesse one to another which they ought to do, yea they were so far from covering wrongs, that they greedily covered one anothers goods, and so provoked one another to wrath: so that hence Paul blames their abuse of this ordinance, when every trifling matter was enough to make them run to the Court of Law, and the least occasion that could be, was enough to kindle strife and contention, and to revenge themselves one of another; This Paul blames, but not the lawfull use of this ordinance appointed of God to preserve peace and unity, So that you see in all this that civil government is both lawfull and very necessary; then this may discover the wickednesse of that man of sin the Antichrist, who sits in the Temple of God, and exalts himselfe above all that is called God, and shewing himselfe that he is God, 2 Thes. 2.4. Thus against God himselfe, and against his Deputies who beare his name, he hath for many hundred yeares usurped a supremacy over civill government, being the highest rebellion that ever was in the world; for saith the Apostle: Every soule must be subject to the higher powers, Rom. 13.1. But let us hear what he hath to say for himselfe.

First, he objecteth against this place, saying, that it is to be understood of those that no be subject, but the Popes themselves are exempted; To this I answer, if the Pope have a soule, he must be subject to civill government; this is not to bring the soule it selfe into subjection to civill government, but this is spoken of all men living, who have souls, those men, their words and actions, body and goods, are to be subject to civill government; but in this reply of his exempting himselfe from all subjection to civill power, he plainly shews himselfe to be that Antichrist who exalts himselfe above all that is called God, meaning all civill powers and Magistrates who are Gods Deputies, and who alone beare his name, Psalme 82.1.2. When they

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are upon the Thrones of judgment; God judgeth among the Gods.

Secondly, but they object that Uzziah the King burnt Incense upon the altar of Incense: Then Azariah the Priest went in after him, and fourscore Priests of the Lord that were valiant men, and they withstood Uzziah the King, and Azariah the chiefe Priest, and all the Priests looked upon him, and behold he was leprosous in his forehead: and they thrust him out from thence; 2 Chron. 26. 17, 18. 20. Here say they, the Priest deposed the King, and thrust him out of the Temple: I answer, Azariah resisted the King not by force or violence, but by word only and admonition, whereby they caused him to depart out of the Temple; for it is said, that he himself hasted to go out, vers. 20. Neither was he deposed from his government, but being by God stricken suddenly with a leprosie, he was by the law shut out from the company and society of men, and so disabled to govern, although the right of it still belonged unto him.

Thirdly, they object that example of Iehoijada the high Priest who deposed Qu Athaliah from her Kingdome, and set up young Ioash to be King, 2 Chron. 23. Hence they conclude that the Pope hath authority to depose Kings and Emperours: I answer, Iehoijada the high Priest was next to the King in blood, 2 Chron. 22. 11. And was one of the States of the Land, who deposed her not alone by himselfe, but by the common consent of all the States and Peeres of the Land, see Chap. 23. 1, 2. He indeed is chiefly named, because he was the chiefe of them in blood; neither did he set up Ioash, but helped to maintain his right which was usurped by Athaliah: in a word, he protected the right heire, but could not himselfe depose nor make over the Kingdome unto him; hence I conclude, that to exempt the Clergie from under the authority of the Civill Magistrate is rebellion.

Fourthly, they object that Kings and Princes of their bounty have granted these privileges unto them. I answer, the law of nature acknowledgeth a civill subjectiōn, and the law of God straitly commands it, saying: Let every soule be subject to the higher powers, Rom. 13. And put them in mind to be subject to principalities and powers, to obey Magistrates, and to be ready to every good worke, Titus 2, 1. Then I conclude hence, that no law of any man may offer violence, or derogate from either of these.

Fifthly, they object from Jer. 1. 10. where the Lord saith, I have set thee over Nations and Kingdomes, to plant and to pluck up: Hence they gather, that the Prophets and their Successors are not to be subject unto civil Government: I answer, the Prophet is set over Nations and Kingdomes, but not to governe by the Civill sword, but by the sword of the spirit in his mouth, and he is to plant and pluck up Kingdomes no otherwise then by declaring that God would plant, or pluck them up.

Sixty, they object from Isa. 50. 10. Thus Kings shall come and serve the Church under the new Testament, and therefore the Church is not to be subject to Princes, but they unto the Church: I answer, in the Church are two things, first, the persons of men, secondly, the things of God: Now it is true that Kings are

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subject to the things of God in the Church, as the word and Sacraments to these Ordinances of God no calling is exempted; saith Paul, *our selves we servants for Jesus sake*; But to the first of these, which is, the petitions of believers, to these Kings and Magistrates are not subject; but to this very question, when some servants were converted, when they lived under Infidel Masters, they thought themselves by this spiritual calling so freed from serving their Masters any longer, but (saith Paul) *Let every man abide in the same calling wherein he was called; art thou called to the state of grace being a servant? care not for it, yet if thou couldst be freed from serving an Infidel, use it rather; but if thou canst not, here is thy comfort, he that is called, being a servant, is the Lords free man, therefore brethren let every man wherein he is called, therein abide with God*, 1 Cor. 7. 20. 21. 22. 24. So a subject being called, is not freed of his obedience to Civil Government, although he were effectually called under Infidel Governours: it is in this case, as it is with outward riches, the people of God only have a true right to them all by Christ, so that all the riches in the world is theirs, *all is yours, and ye are Christs*, 1 Cor. 3. 21. And what others have, they are but usurpers, yet believers must not presently goe and take these outward things from any man, although he be never so wicked; So it is with places of Masters or Magistrates, although never so wicked, yet while they are in it, we ought to yeild obedience to them, for (saith Peter) *Servants be subject to your Masters with all feare, (now marke) not only to the good and gentle, but also to the froward*, 1 Pet. 2. 18.

Seventhly, they object that Kings and Magistrates are as sheep, and Ministers are as Pastors and Shepherds, therefore say they, Kings are under Ministers, as the flock is under the Shepherd; I answer, in the Prophets or Pastors consider two things; first their persons, secondly their Ministry; now in regard of their persons all of them are subject to their Princes, and that for conscience sake, but in regard of their Ministry, Princes and Magistrates are to be subject, both when the Word is taught & the Sacraments be administered, all must submit themselves unto it; even as a mean man being a Serjeant, may arrest a Baron, Earle or Duke, neither may they resist him, because he commeth with the Princes authority to which he must yeild himselfe, though not unto the person of the Serjeant; So must Magistrates submit unto Ministers, comming not in their owne name, but in the name of God and Christ; now this must be marked, that Magistrates are not simply subject to the Ministry, but so far as they teach the word truly, and rightly administer the Sacraments, the which if they doe not, they have power to reformat or depose such ministers as shall fail in their administration, and in this regard Magistrates are called Shepherds, *The Lord saith, Cyrus is my Shepherd*, Isa. 44. 28. Though otherwise he be a sheep, so far as he is truly taught by the Minister, *For they may say to the King and to the Queen, humble your selves*, Jer. 14. 18. And Herod feared John, and did many things, and heard him gladly, Mark 6. 20. Thus we see that all men are to submit themselves to the Magistracy or Civil Government, and to the positive Laws of the Land.

Now

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who affeſt not Civil Government.

Now the Romish Clergy are not enemies to Civil Government, as it is government, but as it is in the hand of Civil Magistrates, so that their drift is not to put it downe, but to remove it from the Magistrates to themselves, that they might make all Magistrates their vassals. Secondly, prophane people doe allow of civil government in their judgment; but they would have ſome liberty to intrench upon it in their praefte. Thirdly, Antinomians and Fanatics are enemies to the eternal law of God, which is the ground and foundation of the civil law, which, while they take away the foundation, of neceſſity the whole building muſt needs fall; So they, al- though they wil not openly ſay that they are enemies to civil government, yet by ac- cident, they are enemies to it, & in their way ſeek to overthrow it. 4. the indepen- dant people or the Brownites, who will have Kings and Ruler's and Magistrates to have no hand in matters of religion, but all to be ſervants to the persons of belie- vers, and ſo they deny Cesar his due, which is to have power over the outward man both of words and actions, body and goods, although he hath no power over the things of God, which are, their ſoules and conſciences, faith and all the graces of Gods ſpirit that are wrought in the heart, yet we muſt obey them for conſcience ſake, Rom. x 3. 5. Not as to bring theſe things of God under their command, but obeying becauſe God commands it, even from the heart as to the Lord, Col. 3. 23. Fifthly the Anabaptiſts, who are abſolute enemies to civil government, to them I chiefly intend, yet all the the rest doe ſomething daſh againſt civil government, and the moſt of them do expect a time under the Gofpel, in which they hope to be freed from all civil power and government, wiuenſle that heretical booke intituled ( *The personal reigne of Christ upon earth* ) which affiſmeth, that all civil power and go- vernment ſhall be caſt downe before the end of the world a thouſand yeareſ; this hath great approbation among them, and they the meane time deſiring and expe- cting when all Thrones and powers ſhall be caſt downe, that they may live with- out rule or government. But ſee my anſwer to it in that booke, intituled ( *The Saints inheritance after the day of judgment* ) and for the preſent let it ſuffice that the Scripture mentioneth but three comings of Christ, one ſpiritually, when hee changeth the heart, and stampeth his owne Image of grace upon it. Secondly, which he came viſibly in the flesh, *In the fulnesſe of your God ſent his Sonne*, Gal. 4. 9. This was done when the word was made fleſh and dwelt among us, John 1. 14. The third is yet expected, at which coming he ſhall judge both quick and dead, and the heavens muſt receive him unto a reſtriction againſt them, Acts 10. 21. There- fore no other coming to be expected before the end; but here we may ſee how they declare their affections to civil government, when as they expect that Christ ſhall come and free them from all obedience to it, and that a thouſand yeareſ before the end of the world. *... e. l. i. 4. ... non oīna uīd nōcū ſlōvē ūd hōd. A. b. i. 1. 1. 1.*  
But here ſome may reply and ſay to me, thus you affeſt neither Antinomians nor Fanatics, Anabaptiſts nor Papiſts, Browniſts nor prophane Protestants, then what is it you would have? I anſwer, I desire to be ſound faithful to Luther's Profeſſation, and to Calvin's Inſtitution; the firſt of theſe was the originall cauſe of my ſhip.

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from whence the name of Protestants did first arise, for when *Luther* did first renounce that strumpet of Rome, he caused them all that were with him to enter into a Protestantation against all Popery and popish Innovations, and those that took that protestation were ever afterwards called Protestants, &c we in this Kingdome have of late taken the very same Protestantation against all Popery and popish Innovations; therefore I doubt not but we have many amongst us, who will hazard lives and Estates and all they have to maintain that protestation, and so by the good blessing of the Lord will prove themselves good and faithfull Protestants: But for the second, although I call it *Calvin's Institutions*, yet not as if he had made it of his owne head, but as a faithfull servante of Jelus Christ, he hath faithfully declared all the Counsell of God, as *Paul* did, *Act. 20. 37.* to all his fellow-brethren, that all may see what a Church Christ hath instituted in his word.

Also this doth well agree with our late solemne Nationall Covenant, in which we have bound our selves, with our hands lifted up to the most high God, swearing thus; That we shall sincerely, really and constantly through the grace of God, endeavour in our severall places and callings, the preservation of the reformed Church of Scotland, in Doctrine, Worship, Discipline and Government against our common enemies. Now I hope all those that have thus engaged themselves, are conuinced, that their doctrine, worship, discipline and government are agreeable to Gods Word, else why have we bound our selves to preserve it there, and to acknowledge the enemies of it to be our common enemies, yet I deny not, but as it is there, it may have some failings which may admit of reformation: The Lord open our reformers eyes that they may connive at nothing that may prejudice the honour of Christ, or the good of his Church, but whatsoever is commanded by the God of heaven, let it be diligently done, *Eze. 7. 23.*

Againe, wee have sworne to endeavour the reformation of religion in England, Scotland, and Ireland, in doctrine, worship, discipline and government according to Gods Word, and the best reformed Churches, and for this I hope we are conuinced, that the Presbyteriall is the best reformation, else why do we bind our selves to preserve it in Scotland? we are or should be resolved be resolved before we vow, and not after vowes to make enquiry, *Prov. 20. 25.*

Againe, we swear, that we will endeavour to bring the Churches of God in the three Kingdomes to the neatest conjunction and uniformity in religion, confession of faith, forme of Church-government, directory for worship, and Churchechising, but if Scotlands government and discipline must not be altered, the case is cleare, that we haue bound our selves to uniformity with them in the fore-mentioned things: Let therefore as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveale even this unto you, *Phil. 3. 15.* Thus you see the harmony between our protestation and *Luthers* protestation, as also betweene our Covenant and *Calvins* Institution, thus far blessed be the Lord for our blessed union; therefore my motion I hope will not seem strange, when I shall desire faithfully to our late Protestantation, and to our solemne Covenant, notwithstanding I did question

question the faithfulness of our reformers, & for blessed be God, they have already done more, then some yeares agoe we thought we should ever have lived to see, or as though I questioned the faithfulness of any that have taken that protestation or covenant only. I wish & pray for their perseverence. That as their bands have laid the head stone thereof, their bands also may finish it, and when they bring forth the foundation of this bausc wth strutting, we shall cry grace, grace unto it. Zech.4.7.9.

But I must expect some foul-mouthed Prelates to stand up as in Doctor Bastwick's case, saying, that base fellow Calvin, for so that old Francis White the Prelate of Ely called that ever go to be honoured Divine, saying that he arose in an obscure corner of the world, and v.ised and overthrew all order and authority in the Church, and would also have demolished the authority of the Magistrates; and then the Prelate of Canterbury avouched his Episcopal authority, and preeminence over his brethren to be only from God, very much blaming Calvin for his factious spirit, & said that they held the crownes of Kings upon their heads, for no Bishop, no King; and thole that would have no Bishops, sought to overthrow all government, and so he concluded with honourable expessions to that strumpet Synagogue of Rome, saying she was a true Church, and that she did not sin in any fundamental points, and so the rest blaspheming the holy Scriptures, calling them the refuge of heretiques and schismaticks, and that they could not be knowne to be the word of God but by the Farbers. Those are they that blame Calvin for his factious spirit, and call him base fellow, and that he should seeke to overthrow all order and authority in the Church, and to demolish the authority of the Magistrate.

Again, the Prelate Whig & Saravia dash one against another about ruling Elders and Presbyteries. Whig doth acknowledge they ought to be under a Tyrant, but not under a Christian Magistrate, the other will allow them to be under a Christian Magistrate, but not under an Infidell. First, whereas whig saith they were in the Primitive Church Seniors, but it was before there was any Christian Prince or Magistrate. Secondly, and that God hath given the chiefe authority of government in the Church to the Christian Magistrate. Thirdly, that if there were a Seniory established, there could remaine no authority Ecclesiastical to the Civil Magistrate: I answer, if the office of Seniors under a Tyrant had meddled with any part of the office of the Magistrate, then so much as they exercised of the office of the Magistrate, so much should have ceased; but the Elders are to assist the Pastor in matters Ecclesiastical onely, and not in Civil, therefore it ought to be in times of peace, as wel as in times of persecution, and if a Tyrant-Magistrate could suffer them, it is evident that they did not offend against his office.

Secondly, there were Seniors among the Jewes under godly Kings and in times of peace, then why may it not be so among Christians? Thirdly, the Ecclesiastical power is distinct from the Civil, both in the subject, object and end, so that the one doth not hinder the other; the Magistrates power is to punish the outward man with outward punishment, which the Presbiterie cannot hinder, and he may civilly bind whom the Presbiterie spiritually loseth, and he may

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civilly loose, wherin the Presbiterie spirituallly bindeth; Lastly, the Magistrate seekes not the repentance and salvation of the delinquent by his punishment, as the Presbiterie doth, he only seeks to maintain the authority of his Lawes, and the quietnes and preservation of the Common wealth, so that a delinquent by repentance cannot escape the Civil Magistrate.

Fourthly, the Magistrate cannot determine questions of faith, nor know what order and decency in circumstances is fittest for each Congregation, neither can he excommunicate offenders, for when the Prelates exercised Ecclesiastical Jurisdiction, and civil also they did wrong both to the Prince, and also to the Presbiterie.

Fifthly, when Presibiters are established in their full power, there remaines much power to the Prince even in things Ecclesiastical; as to take diligent heed to the whole State of the Church within his Dominions, to indict Synods, and civilly to proceed in the same, to ratifie the constitutions thereof, to adde unto them the strength of a civil power, to punish heretiques, and all that disobey the assemblies of the Church, to see that no matter Ecclesiastical be carried factiously or rashly, but that such things be determined in free assemblies, to provide for Schollars, Colleges and Churches, that all corrupt wayes of entring into the ministry, by Simeony, bribing or otherwise, be repressed; and lastly, to compel all men to doe their duty according to the word of God, and the lawes of the Church. So then the civil Magistrate is to leave untouched that power which belongs to the Ecclesiastical rulers, as the ministers of the Gospel, ruling Elders and Deacons for Ecclesiastical, doe not hinder the Civil in their administration.

Sixtly, is it so, that Prelates exclaim against Presbiteral government? let us report their exclamation back upon their own heads, as Elishah did in another case, saying, it is thou and thy Father's house that troubled Israel; So I say, it is the Prelacy, not the Presbiterie that is prejudicall to the power of Princes, and hath often encroached upon the same, as for example, the Bishops assembled in the 8. councell of Constantinople, ordained that Bishops should not light from their horses when they chanced to meet Princes, nor basely bow before them; and if any Prince should cause a Bishop to disparage himselfe by doing otherwise, he should be excommunicated for two years, Canon 14. And in the same councel, Canon 17. they also discharged Princes from being present in any Synod, except the Occumenick: so much for answer to *Whigift*.

Now for Saraviah who alloweth such Elders as the Jewish Church had to be joyned now with Pastors under a Christian Magistrate, but not under an Infidell Magistrate, but this man takes the Jewish Elders to be their Magistrates, and so he affirmes that none but Christian Magistrates ought to sit with the Ministers of the Word in Ecclesiastical Courts, as Princes and Nobles in generall or Nationall Councils, and that Magistrates of Cities should sit in particular Confistories, but this is as foule an errore as that of *Whigift*, for you see a plaine distinction between the power Ecclesiastical and the Civill, both in the subject, object, and end, as I shewed before, and that the one is not to touch or to meddle with the office of the other.

ther; Now if the Christian Magistrate by vertue of his civill power should sit in Spirituall Courts, this would make a mixture and confusion of civill and Ecclesiastical Functions; and again, he contradicteth himselfe, saying, that he admitteth grave and godly men in the Judicatories of the Church, although they be not Magistrates, but private men. Again, there have been Christian Churches under Infidel Princes; but here I leave these two men as Ephraim against Manasseb, & Manasseb against Ephraim, and both against Indab; so Whigfie against Saravia, and Saravia against Whigfie, and both against the truth.

Now suppose the Cavaliers at Oxford should step forth and say that the Presbyteriall government is worse then the high Commission or the Spanish Inquisition; see Diurnal, Feb. 22. 1643. I answer, it is but the testimony of prophane Papists, and blaspheming perjur'd Traytors both to Church and State, and therefore I leave them as not worthy to be answered.

But suppose they should seek to cencry with our independant people, and tell them that the King will grant them a free toleration if they wil adhore to him; & oppose Presbyteriall government. I answer, it hath cast an ill favour upon independant government, and makes it to relish basely with Gods people. But what of the independant people themselves shall take upon them to examine the Presbyteriall government, and present their examination to the King and both Houses of Parliament, and tell them boldly, that all learned men have granted that the Churches constituted by the Apostles were all independant bodies, but the man cannot produce any of these learned men, and therfore the case is doubtful, & besides it were a hard case if neither Scotland, France, Holland, and many other places where the Presbyteriall government is, or hath been, could not yeeld a learned man, this man I suppose to be either a Cobler or a Button-maker, or some such prime Scholler, and yet he takes upon him to examine the learning of all the reformed Churches; but wil you be pleased to see his learned expositions of some texts of Scripture, such as these? *The Kingdome of God is at hand*, that is saith he, a particular Congregation is at hand, Math. 3. 2. *And to the fellow Citizens with the Saints and of the household of God*, this saith he, is meant of a particular Congregation, Ephes. 2. 19. *And for the Queen to stand on the right hand of Christ in gold of Ophir*, this saith he alib is a particular congregation, Psalms 45. 9. Thus you see how this mans learning exceeds all the reformed Churches, who expound these places to be meant of the universall or invisible Church.

But further he saith in that examination, that the Pope is Antichrist, because he will have men to appelle from other Churches to him, and to stand to his sentence and decree; but saith he, doth not Presbyteriall Assemblies and Synods take upon them the same authority?

I answer, no, they differ thus; First, the Pope is one and receiveth appellations Monarchically, but Synod deontifit of many, & receive appellations aristocratically. *The Pope receives no appellation from other Nations beyond sea*, but Presbyteries and Synods do not so. *The Pope will have his See office received as infallible*

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Infallible. But Presbyteries and Synods acknowledge themselves subject to error, as the Pope acknowledgeth neither Elders nor elderships of congregations, but Presbyteries and Synods do it. The Pope acknowledgeth his power Ecclesiastical by authority which is subject to him, and derived from him; but Presbyteries & Synods no. 6. The Pope receiveth appellations in other causes besides Ecclesiastical, but Presbyteries and Synods do not so. 7. The Pope hath neither commission himself from Churches, nor will he let the Commissioners of Churches to sit in judgement with him, but Synods are made up of Commissioners of Churches. 8. The Pope maketh his power boundless, & exalteth himself above the very Scripture, but Synods, when they receive appellations, are tyed to certaine rules of proceeding and judging, especially by the Scripture; thus wise men may see the difference between them, both signifying between light and darkness, gain and loss.

But now give me leave, being thus set upon by the aforesaid men, to day open some of their errors, to see how they will stand in a well ordered Church.

1. First to independant Churches hold themselves to be all Rulers, and none to be ruled: which is against all sense, reason, and Scripture also, Heb. i. 3. 7. 17; 1 Tim. 5. 17. But they are something ashamed that they have no other rule, wherefore they would make their ruling Elders themselves be their servants; and yet to hold still the name of rulers, which is as bad an errore as the former: for although ruling Elders must not be as Lords to the Church, neither must the Church be as Lords over them, and while they claime this authority for their Church, they do but seek to remove the Prelates Lordship to their independant Church. *Io vnu souborij ionica*

2. They do not give those to the Lord from their childehood that are to be their Ministers, that they may be trained up in the schooles of the Prophets, which is the ordinary way, for to attain to the knowledge of the tongues; *Now that extraordinary is ceased which the Apostles had.* Lu. ii. 4. 49; Acts 2. 4. But they not taking this course, are constrained either to take some broken Tradesman for their Pastor to be employed in Gods work, whom the world hath cast off; or else they must take one that is employed in a calling already; But for the first, will God accept of the worlds leavings? and for the second, what warrant have they to take a man to this great calling, who is already entangled with the affairs of this life? *2 Tim. 2.*

4. The Ministry alone is a burden more botheing an Angel then a fraile than saith Paul, *who is sufficient for these things?* 2 Cor. 2. 16. The Apostles gave themselves wholly and continually to prayer and to the Ministry of the Word, Acts 6. 4. And yet they complain of their weakness, as unable to undertake such a heavy burden, who were so exceedingly furnished with gifts, and gave themselves wholly to it, how then shall our independant Pastors discharge it fairely, who are employed otherwise: *If the world increase, the work of God must needs increase.*

Thirdly, when their Pastors gifts are to be proved, as I am faith, 1 Tim. 3. 10. They will appoint none but mechanick men to do it, unless some Ministers come by chance unexpected, not as any duty they are bound to do, for they are all independant, & who hath to do with them? but how shall Mechanicks judge of qualifications

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ftions and controversies of faith, or how shall they determine the same? they cannot find out and discver subtle Hereticks, then how shall they excommunicate them?

But I suppose in this they goe contrary to their own judgment in other things, when they will have all other things tryed and proved by men of that calling which have the most knowledge and skill in such a thing, that they may not be deceived, and will they have less care of their soules then they have of worldly things? it is but a bad signe of grace in such a heart.

Fourthly, mechanick fellowes must intere[n]ch upon the ministry after they have proved them to ordain them, but although the Cities of Crete enight elect them Elders, yet saith Paul, I left thee in Crete to ordaine Elders in every Citie as I had appointed thee, Titus 1. 5. And Paul and Barnabas returned againe to Lystra and to Iconium and to Antioch, and they ordained them Elders in every Church, and prayed with fasting and commended them to the Lord, Acts 14. 21. 23. And the Prophets and Members of Antioch ministred unto the Lord, and fasted, and the holy Ghost said, separate me Barnabas and Saul for the worke wherunto I have called them, and when they had fasted and prayed and laid their hands on them, they sent them away, Acts 13. 1. 2. 3. The Apostles said unto the multitude, chuse you our men of honest report, and full of the holy Ghost and wisdome, (but mark the next words) whom we may appoint over this busynesse, & so they nominated 7 & set them before the Apostles, and when they had prayed, they layed their hands on them, Acts 6. 7. 8. Neglect not the gift that was given thee by prophecie (now marke) with the laying on of the hands of the Presbiterie, 1 Tim. 4. 14. But I find no mechanicks about the point of ordination.

Fifthly, these mechanick fellowes which are unskilfull in the Pastors office, yet they must teach them their duty that never were Pastors themselves, & these members may very well be ignorant of many poynts of faith, being sometimes long without a Pastor, then much more they may be ignorant of his office, yet they must pray for they know not what, and the greater must be blisſed of the letier, neither must these sick people have any helpe from others, till they can helpe themselves: but I thinke they would not do so by their bodies which would soon perish if none must help them in time of sicknesse: but God hath better provided for his Church then so.

Sixthly, they hold that not only the power of the keyes, but the execution of this power also belongs, and must be done by all the congregation, but the punishment of excommunication, saith the Apostle, was inflicted of many, 2 Cor. 1. 6. But this were improper to say it was inflicted by many, if it was by all, yet I graue it must be done by the consent of all, or of the greatest part, and it may be said to be done by all, as the representative body of all, as what the Parliament doth, it may be said the whole Kingdom doth: but as the Kingdome referrs their busynesse to the Parliament, so doe the particular Churches to the Presbiterie: but they say every case ought to be heard and determined where the fault was committed: By this argument we must remove our Parliament and all other Courts to the place where any offence is committed.

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committed to try them there. But this their folly needs no confutation; and saith Paul concerning Church censures, I heate that there is fornication committed among you. (now marke) For I verily as absent in body, but present in spirit, have judged and determined already concerning him that hath so done, and that was to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus: Yet it was not fully done without the consent of the whole Congregation, although judged and determined in their absence; <sup>Ver. 11.</sup> Yet it was executed when they were gathered together. 1 Cor. 5. 3, 4, 5. So the Presbytery ought to judge and determine of things, but they are not to be accomplished privately, but openly with the consent of the whole congregation.

But they say, if thy Brother trespass against thee, tell him his faule betweene him and thee alone, and if he will not heare thee, take with thee one or two more; but if he neglect to heare them, tell the Church. Mat. 18. 15. 16. 17. This Church ( lay they ) is a particular Congregation, but I deny it, and will prove it to be a collective part representing the Church, to whom binding and loosing was referred, for ( saith the Lord ) if two of you shall agree on earth touching any thing as binding and loosing, it shall be done for sb. m. of my Father in heaven, ver. 18. 19. The reason is, because where two or three are gathered together out of a Congregation in the name of Christ, about such a busynesse ( saith Christ ) I am in the midst of them, ver. 20. Now in a small congregation having but two ruling Elders, and one Pastor, these comming together in the name of Christ, if but two of them agree, it shall be done, ver. 19. But if were a small conclusion to gather from hence, that if any two of the whole parish, or of the whole congregation of Brownists agree together about binding or loosing, it shall be done in heaven. So then I conclude, that where there are but two Elders and a Pastor, if these come together, and but two of them agree, saith the Lord, it shall be done: Now if they should say, it is a particular congregation, and yet but three persons in it, this I also deny, for a particular congregation must have both Officers and people, or else it is not a congregation; but suppose they say there was a Church in the houses of Aquila and Nymphae Rom. 16. 5. Col. 4. 15. I answer, they had teaching and discipline which did resemble a Church, but they neither taught nor governed as Church-officers, but as parents and Masters: for they had no election nor ordination, and therefore no calling; neither had they the sacraments, nor the power of the keys for Excommunication. So then if they were Churches, it was because Christians resorted thither, and had the use of the Word and Sacraments, see Acts 2. 42. 13. 19. 9. 20. 8. 23. 32. and because there were no Churches built.

7. The independent government cuts off all remedy for injured persons, for those persons must be their Judges while they deny Presbyteries and Synods to appeal to, which is against the very light of nature that parties should be their Judges, who if they get the greater number the innocent party must needs suffer, although his cause be never so just, but this is flat against the Scripture: There was variance in the Church at Antioch, and they appealed to the Apostles and Elders then assembled at Jerusalem

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Jerusalem, Acts 15.2. It is in this case as it is in civil injuries, see Acts 24.11. where Paul saith, no man may deliver me to them because they were parties, but I appeal to Cesar: these men blame the Prelates for being parties in their owne Courts, & yet here they will tye their members to be tryed by none but themselves, denying Presbyteries and Synods, which is the onely refuge of innocent persons, and the meanes of justice to the guilty.

Eightly, Independent people exclude women and children from having any voice in their Churches, yet they deny a representative church gathered out of many particular Churches: In this I demand what is their owne, when men of yeares must represent their whole Church, and where doe they find such a Church in the Scripture as this is; in this we may see plainly that their practise contradicts their tenets, while they deny representative Churches, their own is such a one, but they being silent to our demand, we shal give them better satisfaction concerning Presbyteriall government; for when that controversie was at Antioch, they determined that Paul and Barnabas and certaine others of them shoulde goe up to Jerusalem, unto the Apostles and Elders about this question: now these certaine that came with Paul and Barnabas are called the Church, being brought on their way by the Church, Acts 15.3. But they did not every man of the Church of Antioch come, for then how could they be sent yet these few that were sent are called the Church, and when they came to Jerusalem, they were received of the Church, ver. 4. But did every christian in Jerusalem come forth to meet them, or whether did some part of the church there kindly entertaine them in the name of the rest, and so are called the church, and so that place before mentioned, Mat. 18. tell the Church, is no more, but tell the officers of the church; and great feare came up n all the Church, Acts 5.11. Here is meant none but the Apostles, who in the next verse went all into Solomons Porch, which could not hold al at Jerusalem, and the rest are mentioned distinctly, ver. 13. yet you see here these officers are called the church: and when Moses was charged to speake unto all the congregation, he called for all the Elders of Israel, and said unto them, Exo. 12.3.21. As a Parliament is a congregacion of the mighty, Psal. 82.1. So is a National Synod, but they are much troubled at this word National church, but why should not we be as much offended at the word independent church, seeing that there is none such in the Scripture? Again I answer, when there was but one Nation that received the ordinances of God, there was but one National church, but now the Gospel is preached to all Nations; then so many of them as receive and make profession of it, so many national churches there is: again, as many flocks make one flock. Gen. 30. 36. 40. Luke 12. 8. & many congregations called are one church, see Alt. 8. 1. 13. 1. 20. 17. 28. 36. 37. Revol. 2. 1. compared with the 7th: Again, as one congregation may be called a particular church; So when a Kingdome or Nation receives the Faith, and makes profession of it, we suppose it may be called a national church; but yet, if they can give any other name better besiting a Kingdome or Nation that have received the Faith, we shall not differ much about words or names; only this, as many mem-

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they make one body; for many particular churches make one & call it what you will; and as many ships make one Navy, and many regiments make one army. &c. many companies make one Civic: yet although every ship hath his Officers compleatly, yet they must not say they are independant, but in this like the good of the whole Navy; so although every Regiment hath governors of their owne, yet they must joyn together for the good of the whole Army: and so every Company in the City hath Officers of their owne, yet they must all be helpfull for the good of the whole, and so every congregation, although they have all offices needfull for themselves, yet they must all joyn for the good of the whole, and to say they are independant and that they are indifferent what becomes of others, if they may have their independant government, is much like to the answer of Cain, when he said to the Lord, am I my brothers keeper? see Protestant protestation.

9. While they deny Presbyteries and Synods, they doe not seek for that which makes for peace, as they are commanded, Rom. 14. 19. Paul and Barnabas might have decided the controverie at Antioch, but they being parties would not because it would not make for peace, saith Paul; *Look not every man on his owne things, but every man also on the things of others: Let this mind be in you, which was also in Christ Jesus*, Phil. 2. 4. 5. But they will say that they will not joyn in Church-government and discipline till they have some expresso word for it. But if they will not joyn with us till then, they had as good say they will never joyn with us, for in many things the word speaks only in generall terms, as concerning the orderly form of excommunication, or the only form of ordination, or the outward gesture of external reverence to be used, and no other in severall ordinances then this doing they may trouble themselves, and never find the true discipline therein; in all these things they ought to condescend to the peace and edification of the whole Church & not to make rents and divisions about these things; for what a confusion in Families would it be, to set up severall independant Churches, when the father shalbe of one Church and the sonne of another, the husband of one and the wife of another, the Master of one and the servant of another, how would this hinder all family duties, and it would not only be as a canker to the duties of the generall, but to the duties of their particular calling.

10. These independant people demand that which they themselves would not grant, if the power were in their hands: for in new England they will not suffer men of other opinions in doctrine or government to live within the bounds of their patent: but they banish them out of it; although they be godly Christians, they shal not reside there, unless they will enter Covenant, professe their faith, and submit to their Church orders; these men do not follow that golden rule of the law & the Prophets, *so do to others, as they themselves would be done by*, Mat. 7. 12. And these partiall men will bear great detests and wants in their owne Churches, as want of officers, Sacraments, and prophesying; some of these many yeares together, and nor to groane under the burden of it, when as a ceremony or something of as little moment shall make them separate from us, making rents and divisions amongst

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mongt us; but let the world see the unjustice of their separation; especially from the Presbyterial government.

11. The independant people hold that one Church, if required, ought to give an account to other Churches, and that differences of importance in one Church should be heard in others, and that one Church may be advised and counselled by another, and their doctrines tryed and judged by Synods; and in case they deserve it, to be admonished and reprobated by Synods, and complained of to the civil Magistrate; These things they will take upon generall rules, for I am sure there is no speciall rule for them in the word; but further they will not goe, neither shall we desire more helpe from one particular congregation to another; then they do, for wee hold them all equall in authority as they do, but yet we expect more from Synods being made up of many congregations, seeking the good of the whole; these we hold to have some power over particular Congregations, being chosen out of them by their consent for the same purpose, they may write, conclude and impose, and lay it upon them, and deliver them the decrees for to be kept, see *Acts* 15. 28. 16. 4. 21. 25. And saith *Paul*; *Now I prayse you brethren, that you remember me in all things, and kept the ordinances as I delivered them unto you,* 1 Cor. 11. 2. But for new Englands Synods which come together upon courtesy, as many as will, or who will, if none will come from Stamford, they may chuse: and they have one meane Minister weake in parts and gifts, if not worse qualified, they do not care if he goe, they can spare him best, and they being independant, must looke onely at their own particular, and not seek the good of the whole, and it is not much materiall who goes, for they have no power to reforme any thing, saye only to counsell, admonish, and complaine to the civil Magistrate, who they say themselves, hath no more power to reform, or to do any thing, in, or about the Church then heathen Princes; this is independant government, & the reformation they would have, which is nothing else but a flood-gate set open for all sects in the world, to the ruine of the true Church of Christ, as Anabaptists, Familists, Jewes & Papists, or any other, for all would separate themselves into Churches in their own judgement, to do whatsoever Sathan or their owne corrupt hearts would lead them unto; well may those curied blaspheming traytors and Papists at Oxford hearken to this way, and grant them their full desire; for it is the road way to all confusion, yea, their owne Churches divide commonly upon the death of their Pastor with contempt and basitred to each other; But God bath called us to peace, 1 Cor. 7. 15. Let all things be done decently and in order, for God is not the author of confusion but of peace, as in all the Churches of the saints, 1 Cor. 14. 33. 40.

Now forasmuch as the Magistrate is the Father of the country, and the Pastor of the people, the keeper of peace, the protector of righteousness, and the avenger of innocency, then he is unworthy to live in a Common wealth that is an enemy to such government; But here some will object, that Princes in all ages, some have been carelesse of their charge committed to them, to foresee dangers to prevent them, giving themselves to earthly delights, and slothfully minding nothing else,

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and others addicte themselves to their game, and so set to sale all lawes and priviledges, judgments and grants, other some spoyle the poore communalty of money to spend it wastefully and prodigally, other some exercise more robberies, pillaging of houses, deflouring of Virgins, murdering of Innocents, so that no image of God is seen upon them, that ought to shine in Magistrates, nor no token of the Minister of God is seene in him which was given for prayse to the good, and for vengeance to the evill.

Now men naturally abhor tyrants, and love their lawful Kings, then what shal poore subjects do in such a case? I answer, Inferiours are to submit to the government of such Princes, although Princes do not that which pertaineth to them: but they goe beyond those bounds which the Lord hath set them; yet it will not follow, that we may sin against them, because that they sin against God, saith Peter: Fear God and honour the King. And ye servants be subject to your Masters with all feare, not only to the good and gentle, but also to the froward: For this is chayne-worthy, if a man for conscience towards God endure griefe, suffering wrongfully, 1 Pet. 2: 17, 18. 19. Wee ought to observe the providence of God, who disposes of all Kingdomes and setteth up Kings as it pleaseith him, see Dan. 2. 21. Although Nebuchadnezar was a wicked man, yet saith Daniel, the God of heaven hath given thee a Kingdom, verl. 37. And saith the Lord, I will give Nebuchadnezar the land of Egypt for his good service, and the spoile thereof halbe the wages of his Army, Ezek. 29. 19. 20. And King Saul was a cruell tyrant, see 1 Sam. 8. 12. Yet the people are not freed of their obedience to him, and saith the Lord, I have given the earth to whom it seemed meet unto me, and the Lord hath power to do what pleaseth him, Psal. 115. 3. And he made the earth, and man and beasts upon it; then it followes, I have given all these lands into the hand of Nebuchadnezar King of Babylon, and all Nations shall serve him, Jer. 27. 5, 6, 7. Thus you see God will have this tyrant to be honoured. And David said to Abishai concerning the King, destroy him not, for who can stretch forth his hand against the Lords Anoynted and be guiltlesse? and another time saith he: God forbid that I should do this thing unto my Master the Lords Anoynted; so David stayed his servants with these words, & suffered them not to rise against Saul, 1 Sam. 24. 6, 7. 26. 9. And we ought to have a reverent esteeme of them as wives to their husbands, and as children to their parents: for the King is worth ten thousand of us, 2 Sam. 18. 3. The breath of our nostrils is the Lord Anoynted, Lam. 4. 20. Then they that curse the King but in their thought, a bird of the ayre shall carry the voyce, and that which hath wings shall tell the matter, Eccl. 10. 20.

Then are we unmercifully tormented by a cruell Prince? or are our goods spoyled by a covetous and a ryorous Prince? and are we neglected by a slothful Prince? and are we vexed for a godly life by a wicked Prince? then our duty must be to call to remembrance our sins which are scourged by that scourge of the Lord, and by humility bridle our impatience, and let us call to mind that it beloues not to us to remedy such evills, it is only our duty to crave help of the Lord, in whose hands

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are the hearts of Kings, and the bowing of Kingdomes to his will : *He is a God who standeth in the assembly of Gods, and judgeth among the Gods*, Psalm. 82.1. *And all Kings shall fall before him, and all the Judges of the earth shall be dashed in pieces like a potters vessel, that will not submit to the Lord, and kiss his Anointed*, Psal. 2.9.12. *Yea, woe be to them that decree unrighteous decrees, and that turne aside the needy from judgment*, Isa. 10.1.2. *God reproved Kings for his peoples sake, and suffered none to doe them wrong*, Psal. 105.14. Yea he hath broken the bloody Scepters of proud Kings, and overturned their intolerable government: yet I say, although God may justly correct their unbridled government by his owne revenging hand, yet let us not think that we may do so, which have no commandement given us, but to obey and suffer: this I speake concerning private persons.

Now it may be demanded of some, that in case the chiefe Magistrate shall thus tyrannize over his people, whether other Magistrates may not defend them, and withstand this tyrant in the Cause of God? I answer with Master *Calvin*, *Instit. 4. 20. 31.* If there be at this time any Magistrates for the behoofe of the people, such as in old time were the Ephori that were set against the Kings in Lacedemonia, or the Tribunes of the people against the Roman Consuls, or the Demarchi against the Senate of Athens: or as it is with us, the three Estates in Parliament, holding the principall Assemblies, saith he, I am so far from forbidding these to withstand the outrageing licentiousnesse of Kings, that I affirme, that if they winke at Kings wilfully rageing over, and treading down the poore Community, that their dissembling is not without wicked breach of faith, because they deceitfully betray the liberty of the people, whereof they know themselves to be appointed protectors by the ordinance of God. And saith he in the 8. Section, no kinde of government is more blessed then this, where liberty is framed with such a moderation, as it ought to be, and is orderly established for continuance, and so I count them most blessed, that may enjoy this estate, and if they stoutly and constantly travell in preserving and retaining it, do nothing against their duty: yea the Magistrates ought with most great diligence to bend themselves hereunto, that they suffer not the liberty of the people, of which they are appointed governors, to be in any part diminished, much less to be dissolved, but if they be negligent and careless therein, they are faith-breakers, and false in their office, and betrayers of their Countrey, and the very thinking to bring in any other change of government, is not only foolish and supposititious, but also very hurtfull.

Then would any bring in Monarchical government? let me tell them that it is sel-dom seene that Kings so temper themselves, that they will never swerve from that which is just and right. Again, they are not alwaies furnished with so great a sharpnesse of judgment and wisedome, that everyone seeth so much as is sufficient for every thing; therefore the wants that are in single persons, are cause sufficient to prove it to be more safe and tolerable, that many should have the government, than they may mutually help one another, and one teach and admonish another, &c

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If any advance himself higher then it is meet, there may be others to restraine his wilfulness; so then in case a King be a child, and not able to order the affaires of his Kingdome, or in case he want naturall abilities, or in case he be led away by evill Counsellors, then the Magistrates ought to make supply, that neither the King nor his Subjects may suffer wrong: This way of government gives more honour to Kings then any other, because this procures the love and happinesse of the Subjects, whereas Monarchicall brings feare, misery, and slavery upon them; so then this kind of government is the best, wherein King and people do rejoyce in each others happiness.

Again, it may be demanded, if the chiefe Magistrate and the rest be at variance, & the contention encrease so through ill-affectted persons, that it produce civill wars amonst us, now what are the inferiour people to do in this case, and who are they to side withall? I answer, first they must not stand as newters or spectators to behold and see the ruine of the Kingdome, but they must enquire on whose side God is, as wile Gamaliel said; *If this work be of men, it will come to nought, but if it be of God, ye cannot overthow it, lest happily ye be found to fight against God*, Acts 5.38. 39. *Shouldst thou helpe the ungodly, and love them that hate the Lord?* therefore is wrath come upon thee from the Lord, 2 Chron. 19.2. Neither must we stand as spectators: Uriah said unto David: *The Arke and Israel and Judah abide in tents, and my Lord Joab and the servants of my Lord are encamped in the open field, shall I then goe into my house to eate and to drinke, and to lye with my wife: as thou liest, and as aby soule I swer, I will not do this thing*, 2 Sam. 11.11. Curse ye Meroz and the inhabitants thereof, yea curse them bitterly, because they came not to the help of the Lord against the mighty, Judg. 5.23. Then who is on the Lords side, who that will march furiously like Jehu against all the cursed enemies of God, those Antichristian Idolaters, and have no peace with them so long as the whoredomes of Jesabel, and her witchcrafts are so many; and if the Prince's of Judah be like them that remove the bounds, God will pour out wrath upon them like water, Hos. 5.10. Then if such a boundlesse Prince shall command obedience to his boundlesse humour, must he be obeyed? It may be that Ephraim being oppressed and broken in judgment, will shew it in this, because he willingly walked after the commandement, vers. 11. But now the question is, what did that boundlesse Prince get by his commanding, and crackt-brain'd Ephraim for his blind obedience? (mark saith the Lord) *I will be unto Ephraim as a moth, and to the house of Judah like rottenness: Yea I will be to Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and goe away, I will take away, and none shall rescue him*, vers. 12. 14. Therefore we must not so obey the King, as to make us disobey the King of Kings, unto whose Scepter all King's must yield obedience: therefore when Daniel disobeyed the King's proclamation, he answered with a cleare conscience saying, *against thee o King I have done no harm*, Dan. 6.23.

So then we must put difference between our obedience to God, and our obedience to man; when God commands, we are not to reason with flesh and blood, nor

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call into question the lawfulness of it; God is greater then man, and he giveth us no account of any of his matters. Job 33.13,13. It is our duty to put in practise with all speed what God commands us: but when man commands, we must bring it to the tryall, and see how it agrees with that perfect rule of Gods command; and if it agree not with Gods command, we must not obey it, as for example: God commands that we shall not murder? now if the King do command us to murder, this contradiccs Gods command, and therefore wold not be obeyed. King Saul said to the footmen that stood about him, turne ye and slay the Priests of the Lord; but the servants of the King would not put forth their bands to fall on the Priests of the Lord. I Sam. 12.17. And King Pharaoh sent unto the Mid-wives saying, when ye do the office of a Mid-wife, to the Hebrew women, if it be a sonne, ye shall kill him, but if a daughter, she shall live: But the Mid-wives feared God, & did not as the King of Egypt commanded them, therefore the Lord dealt well with the Mid-wives. Exod. 1.16,17.20.

Againe, the Lord saith, thou shalt not make to thy selfe any graven Image, or likenesse of any thing, nor bow down to them nor worship hem. Now if the King of Babylon set up a golden Image, and command all to fall downe and worship it; then which must be obeyed? the three Children answered the King saying, we are not carefull to answer thee in this matter, (nay further they say unto him in plaine tearmes) be it known unto thee O. King that we will not serve thy Gods, nor worship the golden Image which thou hast set up, Dan. 3. Again the Lord saith, I will that men pray every where, lifting up holy hands without wrath and doubting, I Tim. 2.8. And men ought alwaies to pray, and not to faint, Luke 18.1. Now if King Darius shall make a decree that whosoever shall aske a petition of any God or man for the space of thirty dayes, shalbe cast into the Den of Lyons, now which must be obeyed? give care to Daniel, and he will tell thee: who regardeth not the decree of the King, but maketh his petition thre times a day, Dan. 6.13. Againe, Christ saith to his Apostles; Go ye and teach all Nations, baptizing and teaching them to observe all things whatsoever I have commanded, Matth. 28. 19. 20. But when Peter and John were obeying this command of Christ, they were brought before the Councel, and they charged them not to speake and teach any more in the name of the Lord Jesus, now what must they do? Peter and John answered and said unto them: whether it be right in the sight of God, to hearken to you more then God, judge ye, for we cannot but speake the thinges we have heard and seene, Acts 4. 18, 19,20. After this they were taken and brought before the Councel againe, who said unto them, did not we straightly charge you not to teach in this name and behold you have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us, and they answered: We ought to obey God rather then men, Acts 5. 17,18,19. The fear of man bringeth a falser Prov. 29.15. Thus wee may see, that although Magistrates must be obeyed in yecchancill & only which they keepe within their bounds, and not else, being a law unto haue a king or

But some of our Court Priests will object and say, notwithstanding any law to Magistrate,

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strates, but only to make divisions amongst us, that every soule must be subject to the higher powers, for there is no power but of God, the powers that be, are ordained of God, whosoever therefore resisteth the powers, resisteth the ordinance of God, & they that resist shall receive to themselves damnation, Rom. 13. 1, 2. But here by the way we may see how they post this Text off from themselves, and then they thunder it against others; but when it is reported back to themselves, then they make exceptions, saying, all must obey but them, but to leave them in their Anti-christian pride; I answer, and grant, that the place of Magistracy is the ordinance of God, and those Kings that keep within their bounds, are clothed with Gods authority: for saith he, by me Kings reign, and Princes decree justice: by me Princes rule, and Nobles, yea all the Judges of the earth, Prov. 8. 15, 16. The God of Israel said unto me: The rocke of Israel spake unto mee, he that ruleth over men must be just, ruling in the feare of God, 2 Sam. 23. 3. But are Princes always such: The heads of Jacob and Princes of Israel hate the good and love the evill, they eat the flesh of Gods people, and flay their skin from off them, and break their bones, and chop them in peices as for the pot, and as flesh within the Caldron, Micah 3. 1. 2, 3. The Lord will enter into judgment with the ancients of his people, and the Princes thereof, because they bear in peices his people, and grinde the faces of the poore, Isa 3. 14, 15. Yea God renounceth such Princes, saying, ye have set up Kings, but not by me; they have made them Princes, and I knew it not, Hosea 8. 4. Not as though God were ignorant of what he did, but the meaning is, God did not approve of them, although their office be his ordinance.

But they wil object, that where the word of a K. is, there is power, & who may say to him, what dost thou? Who so keepeth the Kings commandement, shall feel no evill thing, Eccl. 8. 4, 5. I answer, the Kings power is over the outward man, his words and actions, body and goods; but it reacheth not to the soule and conscience, nor the grace of Gods spirit in us, and though it be said, be subject for conscience sake, Rom. 13. 5. It is answered directly in that place alledged against mee, Eccl. 8. 2. I counsell thee to keep the Kings command, and that in regard of the oath of God, not that they have dominion over our faith, 2 Cor. 1. 24. Or that our inward graces were under the Kings command, but we being sensible of Gods command, we obey them, because he commandsit, saying, let every soule be subject to the higher powers: Put them in mind to be subject to Principalities and Powers, to obey Magistrates, Titus 3. 1.

Our inward graces are more worthy then any humane dignity, therfore not to be brought in subjection to any, we must do good to others with our inward graces by vertue of Gods command, but they must not be brought under the power of any, 2 Cor. 6. 12. But from the other words, who may say to him, what dost thou? from these words, some Sycophants would perwade Kings that their power is unlimited, so that they may do what they list with any mans person and goods, without respect to the publike good of the whole Kingdome, if they doe but contradict their personall will, although they contradict Gods revealed will, these men cause them

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them to punish the innocent, and passe by the guilty, and yet no man may say to them why dost thou so? to this I laid before, that when a King keepes within the bounds that God hath set him, he is cloathed with Gods power and authority, being his Deputy, and about his busynesse: in this case, who may say unto him, what dost thou? Neither is it fitting to say to a King thou art wicked, nor to Princes, ye are ungodly, *Iob*. 34. 18. But when a King goes beyond his bounds, he strips himselfe of that honour that God had put upon him. Then John Baptist may say to *Herod*, why dost thou so? and further he may tell him that it is unlawfull to have his brothers wife, *Math.* 14. 4. And *Nathan* may say to *David*, thou art the man; yet by a parable first convince him of it, and they must entreat him as a Father, *1 Tim.* 5. 1. *2 Kings* 5. 13. This being done, righteous lips should be the delight of Kings, and they shoud love him that speaketh right. Then should the wrath of the King be to the wicked as messengers of death: Then the Kings wrath shoule be as the roaring of a lion, but his favour would be as the dew up in the grasse, *Prov.* 19. 12. Then through the mercy of the most high he shoule not be moved, but his hand should find out all his enemies, and bring down them that hate him, *Psal.* 21. 7, 8. And the Lord would give deliverance to his King, and shew mercy to his Anoynted, to *David* and to his seed for evermore, *Psal.* 18. 50. Yet I say they must not goe beyond their bounds; God intended to use the King of Assyria as a rod to correct Israel, but it is in his heart to destroy and to cut off Nations, not a few, but for going beyond his bounds, when the worke is done upon Mount Sion, and on Jerusalem: The Lord will punish the stout heart of the King of Assyria, and bring downe the glory of his high looker, *Isa.* 10. 5. 7. 12. And when Judah was in captivity in Babylon, God was but a little displeased, and they helped forward the affliction, but for going thus beyond their bounds, God sent four Carpenters to cut off those four horns that scattered Judah, *Zech.* 1. 15. 20. 21. Therefore Zedekiah remembred his bounds, saith, the King is not he that can doe any thing against you, *Jer.* 28. 5. And King *Darius* could not do any thing against a Statute, although he laboured to do it till the going downe of the Sun, *Dars.* 6. 15. 14. Neither could *Ahab* the King get Naboth's Vineyard although he was sicke for it, *1 Kings* 21. Then hath the King bound himselfe by oath and covenant to his people, that he wil signe and seale such lawes as the common people shall chuse, and remedy all gievances that shall arise, by signing and sealing good and wholsome lawes amongst us; Saith the Lord, thou shal not forswear thy selfe, but thou shal performe to the Lord thine oaths, *Math.* 5. 33. For breach of oath is a fearfull sinne, and seldom goes unpunished, see King Zedekiah his sin, *Babk.* 17. 13. And his punishment, *Jer.* 52. 10, 12. And King *Hoshea* suffered a luke for the same sin, *2 Kings* 17. Lying lips do not become a Prince, *Prov.* 19. 7. Neither should a Ruler hearken to lies, *Prov.* 29. 12. Then cursed be those Counsellours that make the King glad with their wickednesse, and Princes with their lyies, *Hosea* 7. 3. King *Abaziah* walked in the wayes of *Ahab*, for his mother was his counsellor to do wickedly, for they were his Counsellors to his destruction, for the house of *Abaziah* had no

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more power to keep still the Kingdome; 2 Chron. xxii. 3. 4. 9. And King Rehoboam refused his Fathers good Counsellours, and hearkened to a company of young upstarts, which not only distid, but almost ruined his Kingdome, 3 Chron. x. 13. But ( saith King David ) mine eyes shall be upon the fauful of the Land, they shall dwel with me; he that walketh in a perfect way, he shall serue me, but he that worketh daseit shall noe dwel within my house, hee that reeleth lies shall not tarry in my sight, Psal. xvi. 6. 7. And the King said unto them, what seemeth you best I will doe, 2 Sam. 18. 4. It is not for Kings O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke, lest they drinke and forget the Law, and pervert the judgement of any of the afflicted, Pro. 31. 4. 5. For a roaring lion and a snarling bear, so iis wicked Ruler over the poore people. The Prince that wanteth understanding is also a great oppresor, Pro. 28. 15. 16. Then saith the Lord to Job out of the whirlwind, who is this that darkeneth Counsel by words without knowledge? Job 38. 2. The Counsel of the Lord that shall stand, Pro. 19. 21. ( saith King David ) thy Testimonies are my Counsells, Psal. 119. 24. They shalld hearken to shewshar declaracion to them the whole Counsel of God, Acts 20. 37. But it may be some Courte-Priest like Amaziah, that will informe the King saying, The Prophet hath conspired against thee, and the Land is not able to beare his words, and so bid him be gone and prophesie no more at Bethel, for iis is the Kings Chappel, and iis is the Kings Courte, Amos 7. 10. 12. 13. But for this ( saith the Prophet ) Thy wife shal be an harlot, thy sons & thy daughters shal fall by the sword, and the land shalbe divided by line, and thine shal dye in a polluted land, and Israel shal go into Captivity, vers. 16. 17. The Pharisees rejected the Counsel of God against themselves, Luke 7. 30. Shame shal be to him that refuseth instruction, but he that beareth reprooche shal be honoured, Pro. 13. 18. He that reprooche shal afterwards find more favour, then he that flattereth with his lips, Pro. 28. 23. Nathan that was so plaine with the King, and said, thou art the man, when any trouble arose in the Kingdome, still Nathan that down-right honest man was sent for then Kings must not free themselves from all admonition, for better is a poore and wise child, then an old and foolish King that wil be no more admonished, Ecele. 4. 13. The Lord commandeth to say to the King and to the Queene, humble your selues, Jer. 13. 18. Then Daniel said to the King, break off thy sins by repentence, and shew iniquity by shewing mercy, Dan. 4. 27. Now this admonition must be by them that have a calling to it, neither must it be without reverence, It is not fit to say to a King, thou art wicked, nor to Princes, yee are ungodly, Job 34. 18. But as Nathan wisely gained upon the Kings affections by a parable, and also the woman of Tekoa another time, neither be hasty to take up an accusation against an Elder, and iure at him as a father, 4 Tim. 5. 3. 19. See Jer. 40. 15. 16. When the Preacher sate under the sun in the place of judgment, that wickednesse was there, and in the place of righteousness, that iniquity, was there, he refers it to God saying, God shal judge the righteous and the wicked, Ecele. 3. 16. the uses follow.

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1. Our duty to Magistrates is to think honorably of them; first in regard of their office, which we must acknowledg to be a jurisdiction committed to them from God, and therefore to esteem and reverence them as the Ministers or Deputies of God, and let us learn of them that do so as an encouragement of our better obedience to them. Secondly, we must honour them from the command of God, which saith, honour the King, 1 Pet. 2. 17. And the Lord said to Moses, Take Joshua, a man in whom is the spirit, and set him before the High Priest, and before all the Congregation, and give him charge in their sight, that is, tell him the nature and manner of his office, and charge him to be faithfull in it; and then it followes, put some of thine honour upon him, that all the Congregation of the children of Israel may bee obedient. Numb. 27. 18. 19. 20. And Solomon joyntly together commands us to fear God and the King, Pro. 24. 23. So then Peter would have us to have a high estimation of them, and Solomon joyning them together with God himselfe, sheweth that holy reverence and dignity that is put upon them. Then cursed bee those silly dreamers that despise dominion, and speake evill of dignities, Jude 8. And saith Paul, ye must needs be subject for conscience sake, Rom. 13. 5. That is, he would have us free in our obedience to them, without slavish feare of their power, because what is done to them is done to God, yet this honourable calling can not excuse the sins that cleave unto them that are in such places; but the calling it selfe is worthy of honour and reverence; then whosoever be rulers must be esteemed with us, and have reverence in respect of their being rulers.

Secondly, we must not only honour them in our minds, but this must be testified by our practise, in obeying their lawfull proclamations, and in paying tribute, and in taking publique offices and charges upon us, that may serue for common defence, or any other lawfull commands; For he that resisteth, resisteth the ordinance of God, who ever so farrre, Rom. 13. 1. Again, saith Paul, warne them that they be subject to Principlites and powers, to obey Magistrates, and ready to every good worke, Titus 3. 1. And saith Peter, submit your selfe to every ordinance of man for the Lords sake. 1 Pet. 3. 13. To the King as Supreme, and to other Rulers that are sent by him, for the punishment of evill doers, and for the praise of them that doe well; and that they may be sincere in their obedience to them, Paul exhorts, that there may be prayers & supplications, intercessions and thanksgivings for all men for Kings and all in authority, that we may live a peaceable and quiet life, in all, godliness and honesty, 2 Tim. 2. 2. Now if God doe thus require obedience to Magistrates, and he that resisteth in the office of Magistracy, resisteth Gods ordinance, then let them know that God will avenge all disobedience to them.

After these things, when I thought I had finished my worke, I looking about me, saw a man approaching towards me, as I thought, to try his power in a single Duell with me. I shall describe him as near as I can. His proper name is Thomas, his surname is Nutt. His general calling an Araber; his particular I am uncertain of, yet I suppose a wood-cleaver; his deceipt I know not well, but I suppose him to be one of the children of the old mouse-catcher, who some years agone cryed

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thowf-traps but when mice grow scarce, & his trading failed him, he proffer'd to go to be hang-man; So now wood is something deare, & this man having but little trading for his axe would employ it to cut off men which are of two sorts, either the principall members of the body politick, or else the living members of the mystical body of Christ as he calls them, visible saines of the spiritual Kingdom: the ground on which he would build these principles is Mat. 18. 8. 9. *If thy hand or thy foot offend thee, cut them off:* These members (saith he) are either the members of the body politick, or the members of the body of Christ; the first of these ( saith he ) are some principal members of the body politick, as the L. Keeper, which if he offend, being a hand of the body politick, the rest of the members must cut him off: but he dares not to stay to tell us what it is that will offend him, lest hee bee taken and hanged himselfe, for we know very well what it is that offendeth Anabaptists: First, his very being a Magistrate offendeth them, and for this offence, Nut would cut him off if he durst, although such a member were faithfull both to the King and Kingdome: Again, many other things offend them, as the maintaining wars in our own defence is cause enough for them to cut off Magistrates, as also for imposing a Covenant for reformation, or an oath of Allegiance to Princes: these, and such like are great offend'cs that Magistrates give to Anabaptists, for which, this Nut thinkes he may cut them off, were it not that he feares the Nut-cracker at Paddington: well, Nut is gone in all haste from the members of the politicall body to the members of the mysticall body of Christ, and if they offend, the rest must cut them off: neither in this doth he shew what it is that will offend him, but it seemes for any offence they must be cut off, for he hath no healing medicines, but like a butcher heakes his cleaver and chops them off; but I shal take the hammer of Gods word & split the shell of this Nut, and give you a further taste of the divellish kernel that is in it: he saith that our Saviour speaketh of a spirituall Kingdome, or body, or Church of visible Saints, but must we beleive this Nut when he saith that a spirituall member of Christ's body must be cut off in this manner that here Christ speaketh of, he would have it to be meant by excommunication, but Christ saith, *if they be not cut off, the whole body shall be cast into everlasting fire:* and again, *if they be not cut off, they cannot enter into life:* then suppose a member of Christ should offend thee, canst not thou be saved unlesse he be damned? again, to take thine owne exposition, suppose this offending member should not be cut off by excommunication, must all the rest of the body of Christ be cast into everlasting fire? Againe, suppose some of the members be offended, and other some be not offended, must that member be cut off that offendeth thee alone, and doth not offend the rest, must that I say be cut off, or else thou and all the rest must of necessarie to hell fire? but in this case what wilt thou doe? such a member offendeth thee and no body else, and unlesse thou cut him off, all must to the Devil, neither canst thou cut him off, because all the rest are against thee: but is thy salvation so pin'd upon other mens backs, that if but one faile and be not speedily cut off, all the Anabaptists must bee cast into hell fire? this kernel may please the Devils palat when he goes a Nutting

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ting, but I think no rationall man can like the taste of it : Againe, thou doſt not declare what it is that will offend thee, so that I ſuppoſe, if Christ himſelf were here on earth, thou wouldſt be offended at him as ſome others were, for many were offended at him, they eſteemed him as a rock of offence, Rom. 9. 32. 33. Againe, thou doſt confeſſe that the body is Christ, and ye are the body of Christ, 1 Cor. 10. 16. 12. 12. 27. Epho. 1. 33. 4. 12. And ye are called members of Christ, ſee 1 Cor. 6. 15. 12. 14. and members of his body, Epho. 5. 30.

Then doth Christ ſay, *If my hand offend me, or if my foot offend me, I muſt cut them off, and caſt them from me*; or elſe doth Christ ſay, both I all and my mem bers muſt be caſt into everlasting fire; and doth Christ ſay, if I doe not cut them off, I cannot enter into life? and doth Christ ſay, it is better for me that one of my members ſhould perish, then that I with all my myſtically body ſhould be caſt into hell? neither doth he ſay, if my eye offend me, I muſt pluck it out, nor ſay, it is better for me with one eye to enter into life, then to have two to be caſt into hell fire; Let thy conſcience ſpeak, thou blaſphemer, and tell me whether it be ſo in thy book: neither is it ſaid, if a hand or foot in Chrifts body offend him, they muſt be cut off; neither is it ſaid, that if the eye of Christ offend him, it muſt be plucked out, or elſe the whole body of Christ ſhalbe caſt into hel: Then hear the words of Christ; *If thy right eye offend thee, pluck it out and caſt it from thee*: for it is profitable for thee, that one of thy members ſhould perish, and not that thy whole body ſhould be caſt into hell. And ſo, *If thy hand offend thee, cut it off, and caſt it from thee*, for it is profitable for thee that one of thy members ſhoul'd perish, and not that thy whole body ſhould be caſt into hell, Math. 5. 29, 30. So then the meaning of theſe words is this: The members of our body naturall before conveſion, do nothing but act ſin; Now of neceſſity that corruption muſt be cut off from those members: and rather then the corruption ſhould not be cut off, let that member perish, rather then it ſhould abide on thy body to act ſinne; *What are thy eyes ſo full of adultry that they cannot ceafe from ſinne?* 2 Pet. 2. 14. *Canſt thou not looke on a woman, but thou muſt luſt after her? thou committeth adultry in thy heart,* (then ſaith Christ expreſſely) *pluck it out; it is profitable for thee;* Math. 5. 28, 29. It were better thofe eyes were out, then ſo to ſin againſt God: yet this muſt not be done till wee haue tryed all other meaneſ, and nothing will reſorme this luſting member, as we would do in the like caſe with a tooth, that with paine much offendſ us: firſt, we try if we can take away the paine and ſave the tooth, but when all meaneſ haue bin uſed, and we can not take away the paine, we had better loſe the tooth, then to be ſo offended with the paine of it. Now the evill of ſinne that is in the eye, ſhould offend us as much as the evill of punishment in the tooth, and we ſhould uſe all meaneſ to remove it, as Job diſ, *to make a Covenanç with his eyes not to looke upon a maid,* Job 31. 14. That is, we ſhould bind our eyes with the cords of a Covenanç from luſting, and we ſhould bind our feet from carrying us into temptation, ſee verſ. 5. 7. And we ſhould keep our mouth as it were with a bridle, Psalm 39. 1. And becauſe our ſins are too ſtrong for us, we ſhould therefore pray the Lord to turne our eyes

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eye from beholding vanity, Psalm 1. 19. 37. Thus when all meanech hys used to re-  
claimes our members from sin, and nothing will do it, thou hadst better plucke out  
thy eye, and cut off bot' hands and feet, then to employ them in the service of the  
Devill to thy eternall ruine of body and soule.

Againe, if wee shalld lose a member here, we shalld have it restored againe at  
the Resurrection day, therfore that Bishop who had subscribed with his hand as  
against God, when the Lord opened his eyes to see what he had done, he suffered for  
the truth, and caused that hand to be burns off, which had so offended both against  
God, and against himself, yet I say againe, if it be possible, we must save the mem-  
ber; as Paul saith, no man can ever yet haue lost his owne flesh, Ephes. 5. 29. For we see it a  
man haue got a hurt in his hand or foote, he wyl use all means that may be to heal it,  
to save his hand or foote; but when nothing will do it, he wyl rather cut it off, then  
endure the paine, and endanger his whole body: For if one part of the body be  
in paine, there is no part of the body free, saith Christ, if thy eye be evill, thy whole  
body is full of darkness Math. 6. 23. That is, if the eye of the body be not good to  
see, the whole body is in danger in all places to be hurt: and so the eye of the soule  
which is the understanding, if that be not cleare, the soule is in danger to be split on  
many rocks; but let us come to Nars exposition, which is this, if thine eye be evill,  
thy whole body is full of darkness: This eye saith he, is the Minister or the Watch-  
man, the which if he be blind, all the Anabaptists are blind also: and if he be evill,  
then the rest cannot be good: he said before, that if one member did offend, he must  
be cut off, or else all the Anabaptists must perish in hell fire; and here he saith, if  
one be evill, all are so, if one be blinde, all are blinde: then I reply upon him  
thus, that if they be all alike, that if there be one bad, there is none good; then why  
should another be cast into hell to save Nar, when he is as bad him selfe; well Christ  
saith, if thy eye, thy hand and thy foot offend thee, do so and so; but saith Nar to  
Christ againe, if thy eye, or thy hand, or thy foot offend thee, do so and so: which  
shewes plainly to all men, that his eye is as blinde as a beede, to discern spiruall  
things.

Again how will Nar confirme this word, two eyes, two hands, and two feete  
in the mysticall body of Christ, so that if one be cut off, there is but one remaining:  
and againe, which is the right eye and which is the left in the mysticall body of  
Christ; I thinke all the braines that is in this Nar, knowes not how to give an an-  
swere to these things: but suppose they haue two teachers, whom they call their eyes,  
suppose one of these offend and be excommunicated, and the other eye in the meane-  
time, and so leave them all stacke blinde: And saith blinde Lord the blinde till they all  
fall into the ditch: I hope they will not provide more sythes, then they haue holes to  
put them in, so that when one is gone, to clasp another into the hole: Thus we may  
see the folly of Nars exposition, who would see by anothers mans eyes, but we must  
all appear before the judgement seate of Christ, and receive according to what is  
done in our owne body, &c not according to what was done in another mans body.

Well then you see that Christ here speakeith of our naturall members, that in case  
nothing

nothing will take off those sinfull corruptions that naturally cleave to them ; those naturall members had better be cut off in this life, than that the whole man should perish eternally, so that neither politicall, nor mysticall members, but naturall members are meant in this place.

But will Not say it is a great absurdity, when the body is maimed, that the soule should enter into life ? In this he declares himselfe to be as blinde as a beetle, for all the members at the resurrection shalbe restored againe perfectly ; but this man sees with another mans eyes , and not with his owne : I may suppose this is the cause why they will not allow of wars under the Gospell, lest they should lose a member, and so go lame to heaven.

He makes another absurdity, saying, if those corruptions that cleave to our members offend us , then we must cut them off , but if they do not offend us , we must not cut them off, and we may enter into life with our corruptions, if so be they doe not offend us. I answer, men are of two sorts ; either in the state of grace, or in the state of nature ; Now for those in the state of grace , who have a new life wrought in them, and they have given their members as servants to Christ, Rom. 6. It must needs grieve them when those members shall act any sin, saith Paul, I keepe my body under, and bring it in subjection, 3 Cor. 9. 27. Yet saith he , this law of sinne that is in my members, warreth against the law of my mind, and against his will, leads him into the law of sin , Rom. 7. 23. Yet when he cannot subdue those corruptions in his members , it appeares plainly, that they did offend him, else what makes him cry out , O wretched man that I am, who shall deliver me ? verf. 24. And although it be said, if they do offend , yet this is not alwayes a word of diffidence, as appeares by such places as these. If God be God, follow him , 1 Kings 18. If I be a Father, where is mine honour ? If I be a Master, where is my feare ? Mal. 1. 6. If God spared not the old world, 2 Pet. 2. 4. So here, if thy eye, hand or foote offend thee, these are not words of diffidence, but of certainty only ; the doubt may arise from this, whether thou art converted or not , the which if thou be not, thou art dead in sins and trespasses, and past feeling, and not capable to be offended at the sin of thy members . Now these are not here in dispute : being unbelieve-  
ers they are damnable already. JOHN 3. 18. Is Not so blind, as to think they shall enter into life, because sin doth not offend them ? I leave these as not to be disputed about, whether they have all their limbes, or whether they want any, in that condition they can not be saved. Then the question is onely of the regenerate, whether their members offend or not ? now for them, some are exceeding watchfull, having mortified their earthly members , Col. 3. 5. They that are Christs , have crucified the flesh with the affections and lusts, Gal. 5. 24. Now such as these, these members do no offend them , but are very usefull and delightfull to them , acting lively in the wayes of God : but then others are something remisse, and so their members not being employed in the service of Christ, the Devil sometimes prevales with them so, as to make them worke in his service , by his wiles and subtildies , he deceives the hearts of the simple, but such as Paul, who is not ignorant of his devices , 2 Cor. 2.

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¶ 1. Such a one is able to stand against all the wiles of the Devil, Ephes. 6. But yet the corruptions in all offend them, for none is freed from it in this life, yet some keep downe their corruptions more then others, and thereupon have less offence from them then others have; but these offences it seemes, *Nas* is not acquainted with, else he would not make it a question, whether corruptions doe offend or not, and supposing corruptions may be in Gods people, and yet not offend them.

Another absurdity, he saith, is this, the Saints are commanded to cleanse themselves from corruptions, to make them sound; but saith he, if corruptions of the members should be here meant, then we may enter into life with one lust, if we doe but cut off another: and although we be halt and maimed? I answer, although the body be maimed, yet the soule is not maimed, neither shall that maimed body arise maimed, but perfect. Againe, the cutting off corruption from the eyes, hands and feete, and from the rest of the members, neither maimes body nor soule, but makes them both more perfect, and if *Nas* were but a rationall man, hee would rather have said that corruptions are as wounds and bruises, see Isa. 1. 6. Ps. 38. 5. Mat. 8. 17. As the pool of Bethesda healed the impotent folke, blind halfe, and wither'd, Joh. 5. 3. So the taking away of corruption heals the spirituall Impotency of halt and blind, saith Christ, bring in hither them that are poore, maimed, halt and blind, Lu. 14. 21. Now Christ sent for them to cure them, and that was done by taking away their sinnes and corruptions. Thy sinnes are forgiven thee, arise and walk, Math. 9. 5.

Thus saith Christ, but what saith *Nas*? he flatly contradicts Christ, saying, the taking away of corruptions wounds the man, this is *Nas*'s exposition: Again, the text saith not that halt & maimed shal enter into life *Nas* is much mistaken to think any such shall be in heaven, there is nothing lacking that makes for the happiness of the creature, there is fulnesse of joy, Psal. 1. 6. which could not be if halt or blind were there; well then the words of Christ are as an answer to a question that might be asked, whether is it better to enter into life wanting a member, or to be cast into everlasting fire having all the members? Christ answereth, it is better to enter into life although we want a member: but will it follow hence that if a child of God should lose a member here, that he must needs enter so into heaven at the resurrection. Other absurdities he would raise from that other translation, If thy eye hand or foot cause thee to offend, pluck it out and cut them off, and cast them from thee; and if one lust cause thee to offend, cut that off, but keep still that which doth not cause thee to offend; but these are mere cavils and answered sufficiently already. He would gather hence that some corruptions will offend, and some will not offend: to this I answered before, that all men have some corruptions, yet some men are dead in sin and past feeling, not capable to be offended, others have the life of grace in them, and if their members which are given to Christ should be acting sin, it must needs offend them; then are thy naturall members employed in sinne against God, whether it be the eye to receive sin to the heart from objects without, or whether it be any other member to act it or to increase and improve it; then either that

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sinfull lust must off, or else that member that acts it must off, rather then to be imployed in the Divels service to sin against God; and if Nut trample this under his feet as unsavoury salt, it declares plainly that he hath no relish as yet of heavenly things.

After this Nut moves a question, saying, if this be the truth, that hands, feet and eyes be members most eminent in Churches, how comes it to passe that this truth hath been kept secret so long? but here by Nut's good leave I question whether it be a truth, and it seemes he concludes it to be a truth before he hath the advice of his neighbours, who would have counsellel him better if he had told them that he had some earnest businesse with some of the eminent members of the body politick, they would have said to him, doe not goe to the foot, &c why not to the foot? because it is not one of the eminent members of the body politick, it is very likely some child might have convinced his folly; but then it may be he will reply and say, the foot is eminent in the mysticall body, but now turne to the place and see how God hath set the members in the body, 1 Cor. 12 18. and there you shall see how he comforts weake christians, saying to the n, if the foot shall say, because I am not the hand I am not of the body, is it therefore not of the body? vns. 15. Again, he speakes to those that are eminent, that they should not despise the weake ones, saying, the eye cannot say to the hand, I have no need of thee, nor the head to the feet, I have no need of you, vers. 22. Thus you see the feet are not the eminent members of the Church, but rather in the meanest place of all: now if this be so, how will Nut prove his truth (he saith) hath beeene hid so long? here I will not proceed to his rotten answer, because that will fall together with his rotten foundation.

Againe, he saith by the way, that Christ will allow of no members of his body, Kingdome or Church, but visible Disciples: I answer with a demand of him, why they are called hidden ones, Psal. 83. 3. If they be hidden, they are not visible, and what is that white stone, and that new name written, which no man kn weth save he that hath it? Revel. 2, 17. If no man see the writing of Gods spirit but them selves, then sure they are not all visible Saints; and why did not the Prophet know that seven thousand that had not bowed the knee to Baal? and why did not the Apostles know the traytor that was amongst them? Is Nut so eminent to see further into spiritual things then Prophets and Apostles? and yet I proved him but even now to be as blind as a beetle in spirituall things, but to these things I shall speake more fully when I come to speake concerning baptizing Infants.

After this, he falls soule upon our Ministers, saying, that none of our University Ministers are faithfull, and that God will reveale his mind to mechanick fooles and babes, rather then to learned Ministers, and what he did to learned Paul, was but one example to shew his power; but he hath not promised to reveale his will to any more wise and learned. To these things I answer, first, they that teach others must needs be first taught themselves ( saith Paul to that young Minister Timothy )

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abide thou in the things which thou hast learned, and hast borne assured of knowing of whom thou hast learned them, 2 Tim. 3. 14. Christ taught that which he received of the Father, John 7. 16. And the Apostles delivered that which they received of Christ, 1 Cor. 15. 3. Acts 20. 27. And ordinary Ministers must build their Doctrine upon the Prophets and Apostles doctrine; this is the right tradition, and if it be truly obserued without addition or deduction, the Gospel will remaine in its integrity; the meanes whereby Christ teacheth those that are to teach others, are two; one is by immediate revelation, the other is ordinary instruction in Schooles by the meanes and ministry of man: now (saith Amos) I was no Prophet nor Prophets Sonne, therefore not called the ordinary way, but he had his gifts and calling by revelation, the Lord sent me a prophesie to Israel, Amos 7. 4. But when revelation is wanting, being an extraordinary calling, then the Schooles of the Prophets remaine still, being the ordinary meanes appointed by God to reach all those that are to teach others; this manner of teaching hath bene from the beginning. The Patriarchs till Moses were Prophets in their Families, not onely in a generall way, but in an especiall manner; they taught their first borne that they might succeed as Prophets after them. Againe, there were 48 Cities, where not only the people were taught, but also Schooles were erected, that they might be taught which were to be Priests and Levites, and among the rest, one was called Kiriat Sepher, Josh. 15. 15. That is, saith Perkins, the Cite of booke, or as we call it, the University. And Samuel a young man was sent to the Tabernacle in Shilo to be taught and trained up of Eli the Priest; and when Samuel was Judge of Israel, he erected Colledges of Prophets, and ruled them himself, 1 Sam. 10. And in the decayed estate of the ten Tribes, Elias and Elisha set up Schools of the Prophets in Bebel and Carmel; And the young Students were called the sons of the Prophets, 2 Kings 2. 3. And Christ himselfe, besides the Sermons which hee made to the people, trained up and taught his twelve Apostles; When they were alone, he expounded all things unto them, Mark 4. 34. And also the seaventie when he sent them out, Luke 10. And saith Paul to Timarchy; The things thou hast heard of me among many misenesse, the same commisshon to faulfull men, who shall be able also to teach others, 2 Tim. 2. 2. Againe this teaching is usefull to maintaine the true interpretation of Scripture, for the right dividing of the word is a matter of great difficulty, and what ever men think of it, it requires the greatest learning in the world. Therefore it is necessary that teachers should first be taught, and learne the Gospel of Christ before they teach others. Againe, when men began to lay aside the writings of the Prophets and Apostles, and gave themselves to study the writings of men, their ignorance, superstition, and idolatry came headlong into the world. Againe saith Perkins on his Commentary, on Galat. page 383. There be sundry kinds of contention lawfull, such as these; 1. Contention with an enemy in a just war, 2. Contention at the Barre with an adversary in a just cause, 3. Contention in disputation with a Hereticke, 4. Contention in Schooles, disputation for exercise, and for ev'ryall sake.

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Then seeing teaching of them that are to be teachers is of such antiquity, and to so good use in the Ministry, all men should be exhorted to put to their helping hands that this thing may goe forward. Princes are to maintaine it by their boundfultnes & authority, as they have done & do stil, they must do it more, & parents must dedicate the fittest of their children to the service of God in the Ministry, and Students raust love and affect this calling above all other; of all gifts desire rather than *ye may prophesie*, 1 Cor. 14.1. And lastly, all men must pray that God would prosper and blesse all Schooles of learning where this kind of teaching is in use, that the ministry may be furnished at the least with the original tongues in which the Scripture was first published; for although Christ chose men into the ministry without learning, yet he furnished them in an extraordinary manner with the knowledg of al tongues & languages, and although they were furnished with abundance of grace in their hearts before, yet he charged them to tarry at Jerusalem untill they had this gift also, Luke 24.49. *And on the day of Pentecost the holy Ghost came upon them, and they began to speake with other tongues*, Acts 2.1.4. But now no Minister can look to be furnished in this manner: they must goe the ordinary way now in the Schools of the Prophets to attain to so much learning as they are capable to receive; this may suffice to satisfie any rationall man that our Universities are lawfull and warrantable, and that the Ministers of the Gospell ought to have the knowledge of the original tongues wherein the Scripture was first written.

Again, the calling of the Ministers ought to be manifest, both to their owne consciences and also to their hearers, and that for divers reasons; First they are Embassadors, and, as it were, the mouth of God to the people; for this cause they are to speake in the name of God, and this they cannot doe unlesse they know themselves. Secondly, the calling of the Ministry tends much to edification, it is requisite that he should have the assistance of Gods spirit in a large measure, and the protection of God on him and his Ministry, and also his hearers stand in need of the operation of Gods spirit in their hearts; but he that wants the assurance of his calling cannot pray to God in faith for these things, neither can he apply the promises of God to himselfe. Thirdly, the knowledge of their callings breeds conscience of their duties, diligence and the feare of God. Lastly, the knowledge of their callings in the consciences of their hearers breeds a reverence in their hearts, and obedience to the ministry of the word.

Nowhere it may be demanded how they may know that they are called of God to the ministry of the word: I answer, they may know it if they find three things in themselves; the first is the Testimony of their consciences, that they entred not for praise, honour or lucre, but in the feare of God, with a desire to gloriifie him, and to edifie the Church. Secondly, a faculty to doe that which they have a desire to doe; in this faculty are two things; 1. Acknowledg of God and of his ways, 2. Aptnesse to deliver that which they know. The third thing whereby they may know their calling, is the ordination of the Church, which apperes and gives testifiancy of their will and abilitie; he that hath these things is certainly called of God:

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New put the case a man wants the first of these three, and entered with an evill conscience, being carried with ambitious and covetous desires : I answer, yet his calling still in respect of the Church is good and lawfull, and when he repents of his bad conscience, it is also accepted of God.

So then Ministers must have a calling or else they cannot preach, for (saith Paul) *how shall they preach except they be sent.* Rom. 10. 14. 15. *No man ought to take that honour upon himself, but he that is called of God as Aaron was,* Heb. 5. 4. *Viz. zah was smitten with death for but touching the Ark, although his intent was but to stay it from falling.* 2 Sam. 6. 7. And the men of Bethshemesh were slaine for but looking into the Ark without a calling, fifty thousand, 1 Sam. 6. 19. therefore the Apostles in the front of their Epistles declare their calling. This might convince our phantastical Anabaptists, who think that any man may preach that will, without any speciall calling, and they alledge for their purpose, that *the house of Stephanus addidcted themselves to the ministry of the Saints.* 1 Cor. 16. 15. I answer, the meaning of the place is, not that they called themselves, but that they set themselves apart to the ministry of the Saints, in the purpose and resolution of their hearts, of all gifts they desired to prophetic : yet these desire's did not make them Ministers except God were pleased to furnish them with gifts, and they ordained by the Church ; but till then they must give me leave to put it out of my belief that they were Ministers. Again, they alledge that all Christians are Kings and Priests, and the office of the Priest is to teach : I answer, we are spiritual Kings over our owne corruptions in this world; *For grace reignes through righteousness,* unto eternal life through Jesus Christ. Rom. 5. 21. And in this world we are a holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5. But when iniquity shall have an end, and the Saints are freed from sin, Rom. 6. 7. they shall inherite all things, Revel. 21. 7. In stead of reigning over their corruptions, they shall reigne over all the creatures when they are again restored to their first perfection, as Adam did in his innocency, Gen. 1. 26. The second Adam will restore them to us perfect againe at the day of judgement, being purified by fire at that day. *For he hath made us Kings and Priests, and we shall reigne on the earth,* Revel. 5. 10. And being Priests, when the sacrifice of prayer shall cease, being in full fruition, yet we shall offer the sacrifice of praise to God continually, Heb. 13. 15. I heard a great voice of much people in Heaven, saying, *Hallelujah, salvation and glory and honour and power unto the Lord our God,* Revel. 19. 1. But this shall be when all teaching ceaseth, when all the tares that did offend are cast into the furnace of fire, and there are none but Saints. Then they shall not need to teach everyone his neighbour, saying, *know the Lord,* for they shall all know me saith the Lord, Jer. 31. 34. Whether there be prophecies they shall fail, 1 Cor. 13. 8. Now teaching more properly belongs to the Propheticall office then to the Priesthood; *Every man ought to covet the best gifts,* and desire to prophetic, 1 Cor. 12. 31. & 14. 1. 5. 39. And thus Moses wished that all the Lords people were Prophets, Numb. 11. 29. but neither Moses nor Paul desired that all were Priests.

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Priests to offer sacrifice ; *Kizziah* went into the Temple to burne incense upon the Altar of incense, but the Priests said to the King, *it pertaineth not to thee to burne incense, and the Lord smote him with Leprose,* 2. Chro. 27. 16. 18. 19. But all might prophesie or teach, so that they keep within their bounds and limits appointed them, that is, their owne Families. Fathers may teach their children ; and Masters their servants, they may command to keep the Sabbath all within their gates ; but we being spiritual Priests maketh nothing to prove that all may teach publickely. Thirdly, they alledge that the power of the keyes is given to the Church : I answer, that it is so, yet the use and administration thereof belongs to the Ministers onely in their dispensation of the word ; So then none are to meddle in the Ministry but they that have a lawfull calling thereunto : Now it belongs to God alone to call men to the ministry, *Paul an Apostle, not of men, nor by men, but by Jesus Christ.* Gal 1. 1. *The Father thrusts forth labourers into the harvest.* Mar. 9. 38. And the Son gives pastors and teachers, Ephes. 4. 11. And the holy Ghost makes overseers, Acts 20. 28. And the Churches power and authority to call and ordaine Ministers is no more but a duty or service whereby they testify and declare and approve of them whom God hath called. Now they are called three waies ; first by men and not by God, thus all false teachers are called. Secondly, when God calleth men by the ministry of men, thus are all ordinary Ministers of the word called. Thirdly, when men are called not by men but by Christ immediately, and so *Paul* and all the Apostles were called. Now this last manner of calling being extraordinary ceased with the Apostles ; they were not only called immediately, but they were inspired immediately, and ayded with an infallible assistance of Gods spirit, of all this they had promises, *Mar. 10. 19. 20. Luke 10. 16.* But now the ordinary way to furnish them with gifts is the Schooles of the Prophets, and if it please the Lord to sanctifie those gifts, and to give them a willing heart to doe service in the Church to the glory of God, and they have a lawfull ordination by the Church, this is the doore of the sheep-fold, and he that thus enters into the fold of Christ is a true Shepherd of the sheep, neither may any preach publickely but he that is thus called and fitted to take such a charge upon him, *Acts 20. 28.* So then it is not for men of other callings ; *He that warreth in this warfare must not intangle himselfe with the affaires of this life,* 2. Tim. 2. 4. And (saith the Apostle) *It is not reason that we should leave the word of God, and serve tables ; but we will give our selves continually to prayer and to the ministry of the word.* *Acts 6. 2. 4.* And who is sufficient for these things ? 2 Cor. 2. 16. But it may be they will object these words of *Paul* ; *For ye may all prophesie one by one, that all may learn, and all may be comforted,* 1 Cor. 14. 31. I answer, this is Schools disputation. If any thinke himselfe to be a Prophet, or spirituall, that is furnished with spirituall gifts, and have a willing inclination to be a Prophet to the prayse of God, and the good of the Church, let him acknowledge that the things that I write unto you are the commandements of the Lord, vers. 37. Let the Prophets speak, two or three, and let the other judge ; the spirits of the Prophets are subject

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subject to the Prophets, vers. 29. 32. But here is no encouragement for Traditors to intercede with the Ministry : but they will object, that men of Cyprus and Cyrene, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus ; And the hand of the Lord was with them, and a great number believed and turned to the Lord. Acts 11. 20. 21. I answer, there were extraordinarily called and furnished immediately from Christ, by the Apostles and those 70. Disciples were : but this manner of calling is now ceased, as I said before; but they will object that the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on, Acts 13. 15. Hence they would gather, that any of the brethren may preach. I answer, those brethren there spoken of were certaine Prophets and Teachers of Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the Tetrarch and Saul, or at the least some of them, as Barnabas, Saul, and John that were their Ministers, ver. 1. 2. 5. For when that motion was made, then Paul stood up, and beckoned with his hand, & laid, men of Israel, ye that fear God give audience, ver. 16. So that it was not spoken to all the people, but for some of them to preach, that were sent amongst them by the Church: saith Paul, have not we power to forbear working, (for so hath the Lord ordained) that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 6. 14. If the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things, Rom. 15. 27. So much for the ministry alone.

Next, he blames both the Magistrates and Divines that are assembled, for two things. First, for going about to reduce all our distractions and Schismes into one way of worshipping God. I answer, there is but one way to heaven, saith the Lord, I will give them one heart and one way, that they may fear me forever, Jer. 33. 39. Again, there is but one body, and one spirit, one hope, one God, one Mediator, one faith, one baptism, Ephes. 4. 4. Then why should not all our distractions and schismes be reduced to this one way of worshipping God, seeing all other ways miss of heaven? Again, the very end why God sent Christ, was to gather together in one all things in Christ, Ephes. 1. 10. And the example of the Primitive Christians, they had all one heart and soule, Acts 4. 32. And Paul exhorteth to be of one mind, to live in peace, and the God of Peace and love be with you, 2 Cor. 13. 14. Nay further saith he, I beseech you brethren by the name of the Lord Jesus Christ, that ye speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgments, 1 Cor. 1. 10. But will not they have our distractions and schismes reduced to one way of worshipping God, then saith Paul, mark ye which cause divisions and offences contrary to the doctrine that ye have learned, and avoid them; for they that are such fear not the Lord Jesus Christ, Rom. 16. 18. They would lead us from the wisest Prophets to walk in paths, in which may not cast up, Jer. 18. 13. Let us enquire for the old way, which is the good way, and we shall find rest for our souls, Jer. 6. 16. Again, we have all one Father, one God moreover, Mal. 2. 10. And Christ would have

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*have we unitid in one, as he and his father is one, Joh. 17. 22. 23.*

The second thing for which he blames the collective body of our Kingdome, for supposing that the land is scourged for this cause, that so many Religions are suffered, affirming the contrary, that the cause of judgments, wrath and stripes is this, that all Religions are not suffered: his reason is, first saith he, the consciences of conscious men are as deare to them as their lives, 2. Hatred will pursue them that against Gods rule will judge men for their consciences; this last reason is grounded upon a false foundation, for they do not take upon them to judge the conscience; we grant with him, that God alone is the judge of conscience: and I have shewed at large, that Magistrates do but command the outward man, as his words and actions; and if they offend herein, they may punish them in their bodies and goods, so then they may command outward conformity in the worship of God, and if they be Hypocrites, it is from themselves who are not obedient to Gods command, which alone reacheth the heart: It is true, we must obey them for conscience sake, yet not from their command, but from Gods command, Titus 3. 1. Rom. 13. 1. Now for his reason that is built upon this, he saith, what hatred must needs pursue them that bring all religions into one, although it may be proved the true Religion; but saith Christ: *If the world hate you, ye know that it hated me before it hated you: If ye were of the world, the world would love his owne: but because I have taken you out of the world, therefore the world hateth you*, John 15. 18. 19. *Blessed are ye when men revile you, and say al manner of evil against you fa'sely for my names sake*, Math. 5. 11. But saith he, our consciences are as deare to us as our lives. I answ. if their conscience be dearer then Gods word, they may quickly be deluded with a blinde conscience, and may kill Gods people, and think they do God service, John 16. 2. And that Serumpet in the Prov. 30. 20. can wipe her mouth, and say she hath done no wickednesse; and we seldome heare a Malefactor plead guilty; then is conscience such a perfect rule, or must it rule the Word of God, or Gods word rule the conscience? But he replies that every mans judgement is truth to himselfe, as theirs is to them. I grant it, but the word of God must rule over all, Neither doe they take upon them to frame a government for the Church, but they search the word, and endeavour to find out that forme that God himselfe hath set down in his word; and I doubt not, but ere long, if they humbly submit themselves to the Lord, and be ashamed of their owne wayer, that they have a long time walked in, that the Lord will shew them the forme of the house, and the fashion thereof, and the goings out thereof, and all the formes thereof, and all the ordinances thereof, and all the lawes thereof, and write it in their light, that they may keepe the whole forme thereof, and all the ordinances thereof, and do them, Ezek. 43. 11. To the great praise of his name, and to the tops of all his people,

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*Arguments against the Anabaptists, proving that Infants borne of Christian parents ought to be baptized; with a full answer to all their cavils that are, or can be made against it.*

First, they are part of the Church of Christ: I hope if the parents be admitted, the children are not rejected before that they discover their desert to be justly cast out; well, then I take it for granted, that they are reputed members of the body of Christ; and therefore they ought to be baptized. *For we are all baptized into one body, whether Jewes or Gentiles, bond or free, and have been made also drinke into one spirit, 1 Cor. 12, 13.* Then why should Infantes be debarred of this benefit which is their due, and Christ at his first institution of Baptisme sent out his Apostles to baptize all Nations, Math. 28, 19. They were commanded to baptize all Nations: hence I gather, that in the institution of baptism, Christ made no exception of nation, age, nor sexes; but the commandement is spoken in a generall manner, baptize all, then let us take heed lest we limit or straighten the command of Christ. *And all the country of Judaea, and all the region round about Jordan were baptized of John in Jordan, Math. 3, 5, 6.* But were there no children in all Judea, nor in all the region round about Jordan? or were they not baptized, when it is said all were baptized? I suppose they will grant that there were children, but they will say, they did not come to be baptized: for they that came, confessed their sins, vers. 6. I answer, if they came not, then all did not come; but the Text saith, all came. Againe, when multitudes came to Christ, they brought their children, Mat. 14, 21, 15, 38, 19, 13. And why not here as well as at other times? Againe, for this word confessing their sins, some few might doe it in the name of the rest, as our Ministers do every Sabbath day, having children in the congregation: then why may not our children be baptized as well as they?

Secondly, the Apostles practise sheweth, that they understood that Infants were included in that command of Christ; for when they came to any family, if but the parents believed, and were baptized, they baptized all the household. When Lydia was converted, she was baptized and all her household. And the Apostle told the Taylor, that if he believed on the Lord Jesus, he should be saved and all his house; and the same houre of the night he took them and washed their stripes, and was baptized, he and all his, Acts 16, 15, 32, 33. And saith Paul, I baptized also the household of Stephanus, 1 Cor. 1, 16. Then if the Apostles understood Christ to speak in generall to all Nations, sexes, and ages without exception, why should we make question of it? saith the Apostle, marke them which walke so, as yee have me for an example, Phil. 3, 15.

Thirdly, Infants were circumcised, and baptism is come in the place of it, why then should not Infants of Christians be baptized? did Christ come to rob Infants of that benefit which they had before his comming, or did he not rather come to enlarge his mercies to them? hee came to breake downe the partition wall, that all might partake of his free mercy, which is not lesse then it was before, but greater; First, in giying baptism in stead of circumcision, which is far easier; Secondly, by admitting

admitting all Nations to partake of it, which before was to the Jewes onely ; & In that baptisme more clearely signifies our Regeneration then Circumcision did ; hence I gather, that if Christ hath given us a clearer signification then before, our children shall not have lesse, if God did not only give Parents the seales of the Covenant, but their Infants also ; will not God do so to Infants of Christians ? Shall we thinke that when Christ put his own name upon them, calling them Christians, that he took away part of their benefit ? If God made a Covenant with the Jewes for them and their Children, and many gracious promises in it, which promises & seals also were made over to their Infants : is this so great a benefit, taken from our Infants ? did God say to Abraham, I will be thy God, and the God of thy seed also, Gen. 17. 19. And the Apostle saith to their posterity, ye are the children of the Covenant which God made with our Fathers, Acts 3. 25. But doth not the same Peter say also, that the promise is to you and to your children, therefore be ye baptized every one of you ? meaning all you that the promises belong to ; be ye every one baptized, both ye and your children : Then why should not Infants be baptized ? If but one of the Parents believe, the children are holy, 1 Cor. 1. 14. If the rootes be holy, so are the branches, Rom. 11. 16. *and his childe Quidam*.

Fourthly, Infants may receive the seedes of grace by the Almighty power and wisedome of God, although the manner of working it in them be not known to us : for faith Christ, except ye be converted, and become as little children, ye shall not enter into the Kingdome of heaven ; And whosoever shall humble himselfe as this little child, shall be greatest in the Kingdome of heaven ; And whosoever shall offend one of these little ones that believe in me, &c. Math. 16. 13. 3. 4. 6. Here you see by the testimony of Christ himselfe, that a little childe is converted and humbled, and believing in him ; then who dares deny these Infants the Sacrament of baptisme ? and faith Christ further ; Take heed how you despise these little ones, for I say unto you, that in heaven they have their Angels alwayes beholding the face of my Father which is in heaven, vers. 10. Then doth Christ give such a testimony o them that they are heirs of heaven by all those signes and tokens, and shall wee as much as in us lyes, bar them out of the Visible Church ? by keeping them from the seale of the Covenant that should give them admittance into it, and further Christ doth straightly charge them to suffer little children to come unto him, and forbid them not, Math. 19. 24. But doth Christ call them and charge them not to keep them backe from him , and dare any be so bold to withstand this charge of Christ, and as much as in them lyes , deprive their soules of all spirituall good, what desperat soule-murderers be these ? they are like unto the daughters of Jerusalem, who in that great famine and terrible siege, were more cruell to their sucking Infants then the sea monstres, or like the Estridges in the wilderness, Lam. 4. 3. The pretious sons of Sion comparable to fine gold, were esteemed as earthen pichers, vers. 2. So these men, when Christ highly commends, and greatly delights in young Infants, these cruel parents think them not worthy of their society in divine ordinances ; how doe they know but they were sanctified in the womb as well as

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*Jeremiah, Jer. 1.5. And how do they know, but they were filled with the holy Ghost even from their mothers womb, as wel as John the Baptist? Luke 1.15. But was John sanctified from the womb, who was the first Minister of the Sacrament of baptism? what is this, but to informe John that Infants from the womb are sinned for baptism? And again, Christ was conceived by the holy Ghost to sanctifie Infancy as wel as any other age, that none may be excepted against; then how dare these men make exceptions where Christ makes none? then may Infants be sanctified in the womb, and receive the holy Ghost from the womb; Then saith Peter, can any man forbid that these should be baptized that have received the holy Ghost as wel as we? And he commanded them to be baptized in the name of the Lord, Acts 10.47, 48.*

Fifthly, the Apostles did baptize them that did but in a generall way confess that Christ was the Son of God, Acts 8.37, 38. And they baptized Simon Magus, &c many in Samaria, when as yet the holy Ghost was fallen upon none of them, onely they were baptized in the name of the Lord Jesus: Then they laid their hands on them, and they received the holy Ghost, see Acts 8.15, 16. 17. And the Apostles finding certaine Disciples, said unto them, have ye received the holy Ghost since ye believed? that is, have ye received the speciall gifts and graces of the holy Ghost since ye believed with a generall faith; but say they, we have not so much as heard whether there be any holy Ghost: and he said unto them, unto what were ye baptized? and they said, unto Johns baptism, Acts 19.1, 2, 3. Here you see them baptized that can make but a weake account of their faith; why may not Infants born of Christians be baptised much rather then these?

6. John baptized them with water unto repentance: but saith he, he that cometh after me, shall baptize you with the holy Ghost, Mat. 3.11. That is, when Christ by his spirit shall make that baptism by water effectuall by the inward working of the holy Ghost, and yet all this but one baptism. Ephes. 4.5. And Paul speaking to those that were baptized with water, and yet were ignorant of the holy Ghost, saith, John baptizeth unto repentance, and faith to the people, that they shoulde believe on him that shoulde come after him, that is, on Jesus Christ; And when they heard this, they were baptized in the name of the Lord Jesus, and Paul laid his hands on them, and the holy Ghost came on them, Acts 19.5, 6. Now this was not another Baptisme, but onely the inward baptisme of the holy Ghost, as John had told them before, how that he which came after him shoulde baptize them with the holy Ghost, which then only received the outward forme, Mat. 3.11. Then if this be so, why may not Infants of Christians now be baptised unto repentance as wel as these? But our Anabaptists will have Christ to be the successor of John, to baptize them first with the holy Ghost, and then John shall baptize them with water, and so Christ shall prepare the way for John, and not John for Christ; But the spirit maketh the wind, until we know well whence it commeth and whither it goeth, John 3.8. That now knoweth no man, neither knoweth, but he that doth it, Revel. 22.1, 2, 3. Then is there a vaine thing to write for that we shall never know in certainty, to whom to children

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children borne of Christian parents we are to doe our duty in baptizing them; and let the Lord alone to take his own time to make it effectual to them; we must not eye the Lord to convert them, to any limited time of their age; some the Lord converts in the first houre, and some not till the last houre of their life. Again, it is said when Christ was baptized and went out of the water, then the spirit of God descended upon him, and a voice from heaven came saying, *this is my beloved son in whom I am well pleased*, Mat. 3. 16. 17. Then if we would see the work of God appear upon our children, let us first baptize them, and then we may looke for it and not before.

Seventhly, we may take notice of the two Sacraments of the Jewes compared with ours, and their agreement together: first concerning their Passover, it was required that they shoule know the thing signified by it, and that they should sanctifie and cleanse themselves before they did receive it; and when King Hezekiah supposed that some of severall Tribes had not sufficiently prepared themselves, and yet had been at that Sacrament, he prayed for them, saying, *The good Lord pardon them, and the Lord hearkened to Hezekiah, and healed the people*, 2 Chron. 30. 18. 19. 20. And ( saith Moses ) concerning some that were defiled, and had not cleansed themselves, therefore they could not keep the Passover on that day, Numb. 9. 6. Now to this Passover our Lords Supper doth well agree, which requires examination and knowledge of the thing signified, and a remembrance of the death of Christ till his coming againe, 1 Cor. 11. But for the other Sacrament of the Jewes, was nothing required of them if so be they were but children of circumcised Jewes, and baptism is come in the place of it? Why then should more be required of our children than was of the children of the Jewes? let them answer if they can.

But suppose they should require some qualification in our children, why may we not answer that children are the heritage of the Lord? Psa. 127. 3. then why should they be kepe from this ordinance of baptism? Again, children were in the Temple and sang Hosanna to the sonne of David to the astonishment of the Priests and Scribes, yet to the great approbation of Jesus Christ, who said to the Priests, *have ye not read that out of the mouthes of babes and sucklings shouest thou hast perfected praise*, Mat. 21. 15. 16. Psa. 8. 2. But doth Christ here acknowledge an Evangelicall perfection to be in the praise of babes and luyklings? then who dares to keep them from the ordinance of baptism? Again, Christ saith, *of such is the Kingdom of Heaven*, then who dares to make question of that which Christ affirms? and he kindly embrased them, which he would not have done if they had not beene part of his Kingdom, neither could lie be deceived, because he knew their hearts, and he prayed for them, Mat. 19. 13. and his prayers were alwaies heard, Luke 11. 42. neither would he pray for the world, but only for those that were given him, 17. 9. and he blessed them; but who are blessed of Christ but they whose sinnes are forgotten? Psa. 32. 1. And Christ was displeased with those that kept them from him, which plainly shewes his tender affection to them; and he gave his Apostles a double charge, that they should neither forbid those that brought them, nor drive away

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way, but freely gives them admittance into his presence; and ( saith Christ ) *He that receiveth not the Kingdom of Heaven as a little child, he shall not enter therein;* and ( saith he ) their Angels are in heaven beholding the face of my Father which is in heaven, that is, they stand ready and hearken for a command from God to be sent for their good, *Psa. 103. 20.* But the angels are ministering spirits only for the heires of salvation, *Heb. 1. 14.* they incampe about those that scarce the Lord, *Psa. 34. 7.* Then why should Infants be debarred from the Sacrement of baptisme who have so sure a Title to the Kingdome of heaven. But they will say, those in the Gospell are to be understood babes in Christ or young converts : To this I answer, *when they brought them to Christ, he tooke them up in his armes when he blessed them* *Mar. 10. 16.* which shewes plainly that they were little children. Secondly, the Disciples call them young children and little children *Mat. 19. 13.* and Luke saith, they brought unto him Infants, *Luke 18. 15.* And when Christ called a little child unto him, *Mat. 18. 2.* he set him in the midst of them, which argues plainly that he had him in his armes; but see *Mar. 9. 36.* there you shall see in plaine words that he took that very child in his armes and spake unto them. Thirdly, Christ saith unto his Disciples, who were strong Christians, *except ye be converted and become as little Children, ye shal not enter into the Kingdom of Heaven;* but now will those men who say this place is meant of babes in Christ or young converts, will they I say make their inference thus, that strong christians must become weak in faith? yea the Apostles must become as babes in Christ, their strong faith must become weake againe, or else they cannot enter into heaven; these men declare their folly as Sodoms declared her sin, *Isa. 3:9.* For doth not Christ often blame a weak faith, see *Mat. 8. 26. 14. 31.* and doth he not highly commend a strong faith? *M. & P. 8. 10. 15. 28. Rom. 4. 20.* Then the true meaning is this, the Disciples had beene reasoning who should be the greatest, *Mat. 18. 1. Mar. 9. 34.* then Christ tooke a young child in nature up in his armes to convince their pride and envy, as the Apostle saith, *in malice he re. children, but in understanding be ye men*, *1 Cor. 14. 20.* So here in pride and envy Christ would have them to be as children, saying, except yee bee converted from your pride and envy yee cannot be saved; that is, your pride and envy must be mortified & crucified wh<sup>ch</sup> makes you affect hig<sup>a</sup> places, *he that would be first, the same shall be last* & servant of all, *Mat. 9. 35. 36.* So then the Disciples were already converted from the state of nature to the state of grace, but yet they were not sufficiently converted from their pride & envy, so then you see all these testimonies of Christ to be concerning young children in nature, and not of young converts being growne in age; therefore infants having such approbation and testimony from the mouth of Christ, I say againe, who dares hinder them from the ordinance of baptisme?

Eightly, from the ends of baptisme, which are these. First, it is a pledge unto us in regard of our weakness, to assure us of all the graces and mercies of God, & especially of our union with Christ, and of remission of sins, and both mortification of them, and vivification to arise from them to newnesse of life, *Rom. 6. 3-4.* For  
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*be not so baptized into Christ, back put on Christ,* Gal. 3. 27. The second end of our baptisme is to distinguish Christians from Turkes and Pagans; for it is a signe of our Christian profession against all the enemies of Jesus Christ, as Circumcision was a token of the Covenant, saith the Lord, between me and thee, Gen. 17. 11. Christians may say as David did; *Thy vowe are upon me O God, I will render praise unto thee,* Psal. 56. 11. The third end of our baptisme, it is a meanes of our entrance or admission into the visible Church of Christ, for saith Christ; *Except a man be borne of water and the spirit, he cannot enter into the Kingdome of God,* John 3. 5. The Kingdome of God here hath a double signification answerable to the double qualification: sometimes it is meant the visible Church; so then except a man be baptized with water, he cannot enter into it; & it is also meant heaven it selfe, and so a man must be borne of the holy Ghost, or else he cannot enter into it. The fourth end of our baptisme, it is a meanes of our unity with the Church and people of God; *For we are all baptized into one body,* 1 Cor. 12. 13. There is one body and one spirit, and one hope of our calling; one Lord, one faith, one baptisme, one God and Father of all, who is above and stronger all, and in you all, Ephes. 4. 4,5,6. Then would you have a pledge of Gods love to you in regard of your children that they are united to Christ, and their sins forgiven and mortified, and that they are risen with Christ to the life of grace? then let them be baptized.

And would you have them distinguished from the enemies of Christ, and to have a signe and a badge of their Christian profession before the world? then let them bee baptized.

And would you have them to be admitted into the Visible Church of Christ? then let them be baptized.

And would you have them to enjoy the priviledges of the Church, and to be at peace and unity with the people of God? then let them be baptized.

But some will here demand, whether baptisme be of absolute necessity to salvation, or not; I answer, to make covenant with God, and to be in the said covenant, is of absolute necessity to salvation, for unless God be our God in Covenant, and we his servants, we cannot be saved; now baptisme is the seal of this Covenant, and therefore necessary but in part; 1. In respect of Gods command, who had enjoyed us to use it; 2. In respect of our weakness that have need of all helpers that may confirme our faith; yet baptisme is not absolutely necessary to salvation, for the want of baptisme doth not condemn the children of believing Parents; as they dye before baptisme, when it cannot be had; for they being holy, theirs is the kings dome of God, although they dye before baptisme; the thiefe upon the croffe, and many other holy Martyrs dyed before baptisme, that are now in the Kingdom of Heaven; and those parents that slighted this ordinance, so that their children dyed without it, if they repent of that sin, it may be forgiven, and their soules may be saved for all that, yet this is of very dangerous consequence to slight or contemne any ordinance of God, which damnable of it selfe without repentance. There was a law in Israel, that the uncleaned man-child, whose flesh of his foreskin is not circumcised,

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sed; that soule shall be cut off from his people; the reason is rendred, because saith the Lord, he hath broken my Covenant; Gen. 17. 14. Now it was not the Infant that despised or slighted the Covenant: but it was the parents that sinned; by slighting and despising the ordinance of God, and did prebute this judgement upon their child; also the childe when he came on age refused to be circumcised; and so hee brake the Covenant of God; and therefore he was cut off from the people; And why may not this be a just judgement of God upon the Parents neglect of the ordinance of baptism which is come in the place of circumcision? And if the Lord were so severe with those that were not circumcised, which was a heavy burden for Infants to bear; see Exod. 12. 26. How much more now baptism is thine in the place of it, which is far easier; But wash imbrace cleane; 2 Kings 5. 13. Then let them take heed how they neglect this ordinance of God: for wher they expect to have them answer for themselves, they may justly answer with contumy, and despise the ordinance of God, and so for ever be cutoff from his people, and from the visible Church, and so by that meanes debarred from the ordinary means of salvation. For the Lord addeth to his Church daily such as shall be saved, Acts 3. 47. Yet I grant that place is chiefly to be understood of the Invisible Church, into which who forever shall enter, being the Kingdome of grace, shall without fail come to the Kingdome of glory for ever. But except a man be borne of water; that is, baptizized with water he cannot enter into the Kingdome of God here, which is the visible Church; and he that is entred into it is either in the invisible or in Gods way to it, which is nothing else but heaven begun, and heaven is nothing else but grace perfecte. Wee are with open face beholding as in a glasse the glory of the Lord, & are changed into the same Image from glory to glory; even by the spirit of the Lord, 2 Cor. 3. 18. But they will object and say, that Infants cannot be knowne to us that they are indeed the children of God, and if they be not, say they, we may not to baptize them. Answer, the same may be said of men of yeares, for we know not certainly whether they be the children of God or no: therefore by this argument we may not only exclude Infants from baptism, but men of yeares, yea all sexes and ages, from both Sacraments, and so admit of none at all into the Church of God. But suppose a Huldeger or no them, do they beleive that the parents are the children of God, and in Covenant with him? then they ought to beleive the same of their children, till they manifest by their wicked life to the contrary. For is God the God of the Parents, and not the God of their seed? this is flat against the tenor of the Covenant; Therefore if the child have a right to the Covenant, he must needs have a right to the seale of it.

Secondly, they object that Infants have no faith, and therefore baptism is of no use to them. Infants alway may have the seed of faith and regeneration, although we know it not; Antinomous faulter is impossible to please God, Heb. 11. 6. And he that believeth not shall be damned, Matt. 16. 16. But howsover they have an infolded faith, because that their parents by their faith receive the promise of God both for themselves and their children, so that the faith of the Parents is also the faith

Faith of their children: And then shall be Sons of Christian parents, and in the Church of Christ, is in stead of the profession of faith, and so it will be usefull and profitable for Infants to be baptized.

Thirdly, they will object that Infants know not what is done when they are baptized. I answer, no more did those Infants that were circumcised, yet it was usefull to them, and their parents both to have the Covenant sealed unto them, and is it not the same also to Christian Infants? many Benefits come with it, it is a meane to admit them into the fellowship of the visible Church, and by that meane made right members of it. For as the Father makes a purchase for himselfe and his children, and they being Infants at the time of the sealing of it, and so not able to know what was done, yet the purchase is not in vaine for them; but as those Infants grow to understanding they can rejoyce that they have an interest in their Fathers purchase, so will Infants baptized, when they come to understanding they will rejoyce in the great love of God that should vouchsafe to take them into Covenant, and seal so many gracious promises unto them in the Sacrement of baptisme, which will be an engagement to them all their days, to endeavour to keepe the conditions of it.

Fourthly, they will object that the weaknesse of the Infant is such, that the coldnesse of the water to be dived into it, may be the death of the Infant; therefore say they, it were better to let them grow to more strength, and to take the warmenesse of the Summer season, rather then to endanger the life of the Infant. I answer, it is true that dipping the child doth more resemble our spirituall washing, for saith the Apostle, we are buried with him by baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should make our newnesse of life. If we be planted in the likeness of his death, we shalbe in the likeness of his resurrection, Rom. 6. 4. 5. But there is no necessity of dipping the Infant to endanger the health and life of it in these cold countries, when as the word baptizing signifies not only such a washing that is by diving of the body into the water, but that also which is by sprinkling water upon it, and the Lord saith by the Prophet, speaking of cheire times under the Gospell. Then will I sprinkle cleane water upon you, and ye shalbe cleane from all your filthinesse, Ezek. 36. 25. Therefore without all question in these cold Countries sprinkling is accepted.

Again Gods word teacheth modesty, see Deut. 23. 13. 25. 11. 12. 1 Cor. 11. 6. 14. But what modesty were it for a man or woman grown of age to go naked into the water to be baptized, whether it be before one man or before the whole congregation? saith Paul, let all things be done decently, 1 Cor. 14. 10. Again, we are taught to pray the Lord to keep us out of temptation, and we have the example of David's fearfull fall into adultery and pride by seeing a naked woman walling her selfe, 2 Sam. 11. 1-12. Absalom also did it upon a robe of another Thess. 4. 22. Now if they should object that men grown in yeaers that were strangers were circumcised when they were converted to the Jewes Religion, therefore it was no shame to see their nakedness; I answer, none christianes were to be circumcised, Gen. 10. 17. see ch. 10. 11.

### A consideration of the Argument against all others,

(see p. 35.) and it was done by men; but Romulus was not circumcised, neither  
ought any man circumcise any; but both Jews doe to be baptized, therefore we should  
have regard to naturall, and to keep out of comparison.

Fifthly, it may be they will object and say, if the Infant be sprinkled but in one  
part and not on another, then it is baptiz'd but in one part and not in another; and  
therefore no true baptisme: I answer in the words of Christ, if I wash thee not, ye  
hast no part with me; yet lenth he to Peter, he that is washed needeth not to wash  
bis feet and is cleane every whit, John 13. 10. Here Peter thought it had bee  
better to be washed all over: but the answer of Christ is, that one parte is sufficient,  
and circumcision was not in all parts but in one part, and yet the Infant was by the  
virtue of that one place circumcised all over; So Baptisme doth infuse it selfe into all  
parts of the man, and into all parts of his life, and into all places whither soever he  
comes; therefore that baptisme that is by sprinkling the Infant is a true baptisme,  
and I have already shewed the danger of neglecting this ordinance: and here I may  
tell you againe, that the Lord met Moses and sought to kill him because that his  
child was not circumcised, thereupon his wife in her rage and fury wenter selfe and  
circumcised him, which was her great sin; yet the Lord in his great mercy passed by  
all because the thing was done, and so the Lord let him goe, Exod. 4. 24, 25, 26.  
then take heed of carnall reasoning against Gods ordinance. Then I conclude, that  
in hot Countries and for men of yeares, diving may rather be used; but in cold  
Countries and to Infants, sprinkling may suffice, which also is the custome of our  
Churches and ought not altogether to be despised, see 1 Cor. 11. 26. where Paul  
saith, if any man seeme to be contentious, we have no such custome, neither the Chur-  
ches of God; and when Israel had no settled Church, but travelled from one King-  
dome to another, in such a case circumcision might be laid aside, and yet did not of-  
fend the Lord; But he remembers their kindness when they followed him in the  
wildernes, then Israel was holiness to the Lord, and the first fruiss of his increase,  
Jer. 2. 2. 3. Although they laid circumcision aside for a space of time; and there is  
much difference betweene a settled Church and the first planting of the Gospel, when  
the Apostles preached, it was to men of yeares, and such they baptized that were  
present, and they were out of the Covenant; but we are children of Christians, and  
some of our fathers were in covenant with God and had the scale of it, which is bap-  
tisme: And we are the children of the Covenant which God made with our fathers,  
Acts 3. 23. These things well considered, let the Reader judge whether God will  
accept the sprinkling of Infants at their receiving of Baptisme in this cold Cli-  
mate.

Sixtly, they object that the baptisme of Infants is grounded upon no institution  
of Christ: I answer, that Christ sent his Apostles to baptize all Nations, and the Ap-  
ostles practise where they came baptizing whole households, as I shewed before; and  
the Apostle speaking of the whole Church saith, we are all baptiz'd into one body,  
1 Cor. 12. 13. And the Apostle speaking of Israels going through the red Sea,  
saith, they were all baptiz'd in the sea, 1 Cor. 10. 3. 4. Now if all Nations, all  
Households

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Housholds, and all the Church was baptised, where will they now say that Infants were excepted against to be debated of this ordinance of God? Let them but with an upright conscience tell me what they think, whether Infants be no part of Nations, Housholds, or of the Church of God, and then tell me whether baptizing of them bee not grounded upon the institution of Christ.

My object &c fay, that place in Mat. 18. is not meant of infants, but of good big ones w<sup>ch</sup> were able to goe & answer for themselv<sup>s</sup>: this I have answered already, but saith Mr. Calvin in his Institutions 416. 7. they are called by the Evangelist *Brebes* and *Pueri*, by which words the Greeks doe signifie babes yet hanging on the breasts, therefore this word (*to come*) is plainly meant, to have accessie; loe (saith he) what snare they are compelled to make which are hardened against the truth: & where they say that the Kingdom of heaven is not given to Infants, but to such as be like them, but this is no sounder then the rest; for the very intent & meaning of Christ is to shew that Infants in age are not strangers to him, when he commandeth that Infants be suffered to have accessie unto him; nothing is plainer then that very infancy indeed is there spokē of, & where he addeth, *of such is the Kingdom Heaven*, in this word such, are meant very Infants themselves and such as be like them. Now to compare these actions and carriage of Christ to those infants with the signification of baptisme together, and it will appeare to have the same signification: Then if Infants be brought to Christ, why is it not meet that they should be received to baptisme which is the signe of our communion & fellowship with Christ? and if the Kingdome of Heaven be theirs, why should the signe thereof bee denied them? whereby there is as it were an entry made into the Church of God, that so they may be numbered among the heirs of the heavenly Kingdome; and by our baptisme we testifie that Infants are contained in the Covenant of God; and doth not that which Christ did to them the same? his receiving and embrasing, laying his hands on them & praying for them, doth not all this declare that they are his, & that they are sanctified of him? for (saith he) *I pray not for the world, but for those that hast given me out of the world*, John 17. 9. Then how unjust are they which drive away those whom Christ calleth unto him, and spoile them that Christ hath garnished with his gifts? and if they shut out them that he willingly receiveth, what miserable cruelty is this to their little Infants, let the Reader judge. *Shal not the Infant under the old Testament be denyed the seale which the Lord calleth a token of the Covenant betwixt him and us?* Gen. 17. 11. And shall Infants now be deprived of it? shall the Jewes be assurē of the salvation of their seed, and shall it be taken away from Christians? did Christ by his comming take away the testimony of their Infants, and leave us none in stead of it? what an extreme slander is this to Christ who came to put an end to all darke Types and shadowes, and to manifested the souls of men the infinite goodness of the Father more clearely then ever it was before: *Christ is the light of the Gentiles*, Luk. 2. 32. Then let us not think that Christ came to deprive our children of that which the children of the Jewes had before his comming.

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Eightly; they will object and say, that iis no where found that any one Person was ever baptized by the hand of any of the Apostles. I answere, although it be not expecially by name set downe by the Evangelists, yet is it plainly implied, where it is said that they baptized *Lydia* and her household, and the *Jaylor* and all his, *Acts 16. 15. 23.* But if all this will not suffice to answer them, I reply, that by the same argument women may be debarred from the other Sacrament the Lords Supper, because that we read of none that received it in the Apostles times: but if we consider and consider well what the institution requireth, by that we may know whom the use of the Lords Supper ought to be communicated; now the same rule is to be observed in baptism, for when we consider to what end it was ordained, we may easily see that it belongs as wel to Infants as to elder folks; so that if they be deprived of it, the will of Christ is manifestly defrauded: then let us not believe their lyts; when they say that baptism of Infants was not in the Apostles times. *But try the spirits whether they be of God, 1 John 4. 1. And search the Scriptures daily, and see whether those things be so, Acts 17. 11.*

Ninthly, they will object that although Infants were Circumcised, yet it will not follow that they should be baptized, because that the signs of the Covenant are different, and also the names of the children. For first say they, Circumcision was a figure of mortification & not of baptism; so I say too, that mortification is the thing signified by both: hence I conclude that baptism doth rightly come in the place of Circumcision, because that they both do signify the same thing. 1. Whereas they affirm the difference of the Covenant, they are forced to wrest the Scriptures with audacious boldnesse, and all because they would make them speake a damnable lye which is this. They say that the Covenant which God made with *Abraham* did not exceed this temporal life, & al the promises therein contained are but for temporall things; but if this be so, hence it wil follow that the Jewes were only filled with benefits like swine fatted with huskes, and so at length did perish with eternal damnation: for say they, Circumcision was but a littoral signe, and the promises thereof were but carnall. To this I reply, that Hereticks may draw the same inference from baptism, for saith the Apostle, *we are circumcised in Christ in putting off the body of the sins of the flesh by the Circumcision of Christ,* (and presently he addeth) *buried with him in baptism,* Col. 2. 11. 12. Thus you see that baptism is directly in the place of Circumcision, and the fulfilling of baptism is also the fulfilling of Circumcision, for they figure unto us both the same thing, yet I deny not but the land of Canaan with many temporall blessings, was infolded in this premisid; yet not as the chiefe, which was Christ, and in him all spirituall and eternall blessings, *that the blessing of Abraham might come on the Gentiles through Jesus Christ,* that we might receive the promise of the spirit through faith, Gal. 3. 14. Thus those soule-murderers do not only seek to murder our little Infants, but also the soules of all the *Israel* of God under the old Testament, in saying that Covenant which God made with *Abraham*, was but littoral, and all the promises contained in it were but for carnall things. 3. They say that in the old Testament they were called the children

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children of *Abraham* because they came of him, and now none but the faithfull are called *Abrahams children*, therefore say they that carnall Infancy which was by Circumcision grafted into the fellowship of the Covenant figured the Infants of the new Testament which are regenerated by the word of God to immortall life. This is a truth, but yet it is not the whole truth ; for as the Serpent beguiled *Eve*, so doth this subtile Sophister seek to seduce those little ones that beleive in Christ. 1. Here you see that he excludes all our Infants from having any right in Christ, because saith he, the circumcising of Infants, and receiving them, or ingrafting them into the fellowship of the Covenant, signified those under the new Testament, w<sup>ch</sup> are regenerated by the Word, which no Infant can be ; yet I have proved before that they may have the seeds of faith & regeneration wrought in them by the spirit of God, although the manner how it is wrought in them be hidden from us : then why should he exclude these Infants ? Again, he calls them all carnall Infants that were circumcised before that they manifest themselves so to be ; nor considering that God is able to sanctifie them, and to give them the gifts of the holy Ghost from their mothers wombe, as I have shewed in *Jeremiah* & *John the Baptist*. Again, *Abraham* was called the Father of the faithfull, as well to Jewes as Christians ; for when a company of wicked wretches called themselves the children of *Abraham* ; saith Christ, if ye were the children of *Abraham*, you would do the workes of *Abraham* ; Ye are of your father the Devil, and the lusts of your father ye will doe, John 8.39. 44. And *Abraham* rejoiced to see my day, and ye go about to kill me, this did not *Abraham*, verf. 56. 40. Againe, all the faithfull, whether Jewes or Gentiles, are all joyned heirs with *Abraham* of the same promises, and shall come from the East and West, and sit downe with him in the Kingdome of heaven, Mat. 8. 11. so then by Circumcision the Jewes were taught that God was the author of their salvation, & by this knowledge their minds were raised to the hope of eternal life, they were called Gods peculiar treasure, and his purchased people, and what can be wanting to them when God hath taken charge of them. And *Abraham* had faith before he received the seal of the righteousness of faith, that he should be the father of all the faithfull, both of circumcision and uncircumcision, Rom. 4. 10. 11. Yet God was pleased particularly to imbrace the seed of *Abraham* with his mercie, and that the same mercy might be the more witnessed to them, he gave them the seal of circumcision : so like unto this is the Christian Church when the paſtis receive the seal of the covenant, so must the children also ; For if the root be holy, so are the branches, Ro. 11. 16. Yea, if but one of the parents beleeve, the children are holy, 1 Cor. 7. 14. And are so accounted of God although they be Infants, and not yet capable to be converted by the word of God preached unto them, yet they may have a work upon them by the holy Ghost, which makes them to be in the Covenant, and to have right to the seal of it which is baptism.

Teſtily, they object other differences to small purpose betwixne baptism and circumcision ; they say that baptism hath relation to the first day of our spirituall battell, but circumcision to the eighth day when mortification is ended, and by &

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by they fall soule upon themselves and break the neck of their owne argument ; saying that circumcision is a signe of the flesh to be mortified , and baptisme they call buriall , into which none can be put till they be already dead , so that it is enough and sufficient to confute them in naming their owne contradictions ; but let them know , that mortification is a continued action all the dayes of our life , and the more we increase in knowledge , the more we increase in sorrow , *Eccle. 1. 18.* For wee dayly find more sins to be mortified , and circumcision was not deferred till the 8<sup>th</sup> day because that shalld be the last day of mortification ; but God in great mercy to the infant did forbear the first seven dayes because they are held to be most dangerous , as also that it may have a little more strength to undergoe so hard a service and also it was to typifie our Saviours resurrection . Another filly cavill they would make , that if we thus compare baptisme with circumcision , then say they , none but males ought to be baptized , and yet ( say they ) you baptize females : I answer , circumcision being in the generative part , it is all one as if both were circumcised , so that if but one of the parents were in the Covenant , as I said concerning baptisme , the children are holy , *1 Cor. 7. 14.* Thus then we see the agreement between circumcision and baptisme in the inward mystery and in the promises ; in the use and in the efficacy of them : Then why may not infants now be baptized aswell as they were circumcised , it being far easier to them to beare it ?

I I thly , they object that infants understand not the thing there signified , w<sup>ch</sup> is their spirituall regeneration , this ( say they ) cannot be in their tender infancy , therefore they are to be taken for no other then the children of *Adam* till they bee growne to age meet for a second birth : I answer , if they have the seeds of faith and regeneration wrought in truth by the spirit of God in their soules , although the knowledge of it be hidden both from themselves and from us ; it is too weake an argument to deprive them of the ordinance of baptisme ; for sometimes the strongest Christian may thinke himselfe a cast-away , and that he for the present hath not one dram of true saving grace as yet wrought in him ; but must we judge him to be so , because he himselfe for the present cannot see it to be otherwise ? so then must wee judge all Infants to be in old *Adam* , because they themselves are not capable to understand their own condition ? If they be in old *Adam* , they are in the state of death and damnation . And if they should then dye , they must needs be damned ; for *in Adam all dye* , *1 Cor. 15. 22.* But will these men leave them in that condition ? what is this , but as I said before , to esteem the precious sons of Sion comparable to fine gold , to be but earthen pitchers ? These are more cruell then sea monstres to their young ones , like the Estridges in the wilderness , *Lam. 4. 2. 3.* She is hardened against her young ones , as though they were not hers , because God hath deprived her of wisedome , and hath not imparted unto her understanding , *Job 39. 16. 17.* Christ calleth them unto him , because he is life , and that they might have life in them , and these people drive them from him , and adjudge them to death . Neither will they bring them to Christ that they may have life ; they will not use the means to have them ingrafted into Christ , that so they may be delivered from the bondage

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of death; they deprive them of all salvation, in debarring them from the ordinance of baptism. But they will demand how Infants can be regenerate, which have neither knowledge of good nor evil. I answer, God is able to work the seeds of grace in them, although we see it not, and in this thing we must believe more than we see, or else we shall condemn all those infants that die before they be capable of knowledge, and so *David* shall go to hell to his departed Infant; for saith he, *I shall goe to him,* 2 Sam. 12. 23. And how can it be avoyded? *For we are all shapen in iniquity, and in sin we were conceived,* Psal. 51. 5. We are all by nature children of wrath, then those Infants that dye, must be freed from the wrath of God, and from the guilt of original sin, or els they cannot be saved. But here is our comfort, God can sanctifie *Jeremiah* in the womb, & he can give *John the Baptist* the gifts of the holy Ghost from the womb, and why not our Infants aswell as they? Christ was conceived by the holy Ghost in the womb, that he might sanctifie his elect in every age, aswell at the first hour of their life as at the last, if he please: so then elect children shall be made holy and regenerate before they depart this life. And although the word preached be the immortall seed to regenerate men of years, it is not so to Infants, neither hath the Lord so tyed himselfe only to that means, but he may use some other in case that cannot be had, as among Turkes and Pagans, nor received by Infants; yet we must not limit the holy one of Israel, nor ty him to ordinary means in extraordinary cases.

¶ 2. But they object that baptism is a Sacrament of repentance and of faith w<sup>ch</sup> cannot be in Infants, and we ought to beware lest they being admitted to the communion of baptism, the signification of it be made void. I answer, it is evident by Scripture that Circumcision was a signe of repentance; yet *Paul* calls it *the seale of the righteousness of faith*, Rom. 4. 11. So then if Infants among the Jewes had faith to seale, why may not Infants of Christians have the like; I mean the seeds of faith; therefore baptism is not void and of no effect to them. Again, if circumcision was commanded, baptism is implied, that is, come in the place thereof, and signifies the same thing, & is instituted by the same authority. Then let them take heed how they rage against the ordinance of God; and although Infants that were circumcised had no actuall repentance, yet they were truly Circumcised into the mortification of their corrupt and defiled nature, in which mortification they should afterwards exercise themselves when they were grown to riper age; and saith *John*, *I baptize you with water unto repentance*, Mat. 3. 11. And others that were baptized had not received the holy Ghost, for as yet he was sain uppon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their bands on them, and they received the holy Ghost, Acts 8. 16. 17. So then they were baptized into repentance and faith to come, for as yet these graces be not found actually in them, yet by the secret working of the spirit of God, the seede of both lies hid in them. *Paul* calls this *the washing of regeneration, and renewing of the holy Ghost*, Titus 3. 5. But still they stand upon an express word of God to command it. I answer, Circumcision had a command, and baptism is come in the place of it; then let them shew how and when that command was repeated; for al-

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though the signe be changed, the command remainet still, as it was to Circumcisio[n], so it is now to baptisme. Again, if they be elected and have this signe of regeneration, and shall depart before they be capable to understand the mystery of it, they shal be renewed by the power of the holy Ghost unconcoivable to us, before they goe hence & be no more scon: but if they grow up to age, whereby they may be taught the truth of baptisme, they wilbe the more engag'd to endeavour reformation of their lives, having the token or signe of regeneration given them from their Infancy; saith Paul, we are buried together with Christ by baptisme, Rom. 6. 4. If this be done by baptisme, then it was no: done before; and saith he again, as many as have beene baptized into Christ have put on Christ, Gal. 3. 27. That they might henceforth live unto Christ; and sait i Peter, baptisme is the answer of a good conscience towards God by the resurrection of Jesus Christ, i Pet. 3. 21.

But they often erre in this, that they will have the thing it selfe alwaies in order of time before the signe; But if this were so, then Infants could not have bee[n] circumcised, for they could not manifest to others their regeneration being Infants; but circumcision was to them the witnesse of good conscience, the seeds of grace be[n]ing there but the declaration and manifestation, was applyed to the time to come; so also baptisme is to confirme and establish the Covenant made by the Lord with us, and we then receive the seale thereof; and when wee actually believe being of age, then we set to our seale that God is true, John 3. 33.

13. They object that baptisme is given unto forgivenes of sins, but this we grant as wel as they, for we are al born sinners, & stand in need of pardon from the womb, and also of the signe of it to assure us, as soon as it may be had, seeing the Lord doth not cut off Infants from the hope of mercy, why should we deprive them of the signe which is far inferior to the thing it selfe? so then Infants have remission of sins giuen them, therefore they ought not to have the signe taken from them. They say aga[m], that Christ cleanseth his Church by the washing of water by the word, Eph. 5. 26. And this also we grant aswell as they, for it quite overthrowes their errour. For if the Lord will have that washing whereby hee cleanseth his Church to be testifiied by baptisme, why then should we do so much wrong to Infants as to debar them from that which is given in generall to all the members of the Church; And they also are heirs aswell as others to the Kingdome of heaven, Mat. 18. 34. 19. 14. And baptisme is an ingrafting into the body of Christ; then Infants who are reckoned among the members, ought also to be baptized, lest we be found guilty of this horrible sin, to pluck away by violence any member from the body of Christ.

14. They object that the Apostles baptized none but those that did before make profession of faith and repentence. For they said unto Peter and to the rest of the Apostles, men and brethren what shall we doe? Then Peter said unto them, repente and be baptized every one of you, Acts 2. 37. 38. And when the Eunuch required to be baptized, Philip answered, if thou believest with all thy heart thou mayest, Acts 8. 37. Hence they conclude that baptisme is to be granted to none but those that have faith and repentence given before. I ansyw. The first of these places doth not mention

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mention faith at all, so that it seems by that place repenancē alone may suffice, and the other place doth not mentiſh repenancē, so that it seems from that place, that faith alone may suffice, so that of necessity the two places must be joyned together: but if you goe to joyn Scriptures together, we will joyne with you, and lay some other Scriptures to them both, which will ſoone ſplit your argument; for thoſe to whom Peter and Philip ſpake, were men of yeares, and ſufficient to haue the pra-ēice of repenancē, and to conceiue faith. Now ſuch as theſe, we grant, ought not to be baptized till we conceiue of their conuerſion and faith ſo far as it may be conceiued by the judgment of men, but the caſe of Infants is to be accounted otherwise, as for example; When any ſtranger joyned himſelfe in communion with the religion of Israel, they taught them firſt the Covenant of the Lord, & instructed them in his law before that he was marked with Circumciſion, because that he was by birth a ſtranger to the people of Israel, with whom the Covenant was made, and with whom Circumciſion was eſtablished. The Lord when he adopted Abraham to himſelfe, doth not begin at Circumciſion, and hide from him what he meant by that ſigne, but firſt he declareth what Covenant he intendeth to make with him, & then after faſh is given to apply the promises, then he maketh him partaker of the Sacra-ment of Circumciſion; but why muſt Abraham firſt haue faſh, and then receive this Sacra-ment; and yet his ſon Isaac ſhalbe partaker of it at eight dayes old? I an-ſwer, because that he was a man grown in yeares, and before a ſtranger: therefore it was meet that he ſhould firſt learn the conditions of the Covenant, but Isaac an In-fant begotten of him, is in Covenant by right of Inheritance according to the forme of the promife, which was not only to be his God, but the God of his ſeed after him, Gen. 17. 19. So that his ſon had right to it from the womb, although he under-ſtood not the conditions thereof being an Infant, neither ought ſuch Infants to be debarde from the ſigne, for this that they cannot ſwear to the forme of the Covenant. So then if heathens which are grown in age ſhall embracē the faſh of Christ, they muſt not bee marked with baptiſme till they doe evidently declare their faſh in Christ, and repenancē for their ſins, which only can open to them an entrance into fellowship of the Covenant: but Infants of Christians as they are received of God into the inheritance of the Covenant as ſoon as they are borne, ought to be received to baptiſme; but if a Turk or a heathen ſhall offer himſelfe to baptiſme, he muſt not be raiſhly baptized of us till after confeſſion, whereby he may ſo faciſh the Church.

25<sup>th</sup>ly, they object from the iſtitution of baptiſme, that Christ ſending out his Apostles to all Nations, commanded them firſt to teach and then baptize them, Mat. 28. 19. And lo in the laſt of Mark it is ſaid, *he that believeth and is bapti-zeſt, ſhalbe ſaved;* hence they conclude, ſaying, that teaching muſt goe before baptiſme by the expreſſe command of Christ to his Apostles, and ( ſay they ) hee doth affiſh baptiſme to be a ſtate after faſh; and ( ſay they ) Christ ſhewed us an ex-ample of himſelfe, which would not be baptized till the thirtieth yeaer of his life: I anſwer from the firſt of theſe, that the Apostles after they haue baptizeſ any, then they are charged to teach them to obſerve all things whatſoever Christ commanded them,

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them, Mat. 28. 19. 20. Hence I gather frō their own exposition, thus, that although they do as Christ did who lived 30 years before that he was baptized, &c al that time have bin taught to reform their lives, yet by their own expositio they must not observe & do what Christ here commands them till they be baptized, because observation & reformation are set downe after baptisme in this place. Then seeing they fall thus soule upon their own exposition, that they must not observe & practise till they be baptized, in my judgmēt it were good to have the baptized betime, that they may begin reformation betime, that they may not only be taught 20 or 30 years, but they may observe and practise what they have been taught. But here all may see what unprofitable hearers they make of their children, who shall heare before baptisme, because that teaching is set downe first, but they must not observe and practise till after baptisme because that is set down last, neither will they baptize them that they may observe and practise. Here I may repeat againe what I said before, that the Apostles were sent amongst heathens that are out of the Covenant, but we are Christians in the Covenant; and they were men of age, but ours are Infants not capable of teaching. But do they stand so much upon this, that teaching is set down first, although observation be set down after baptisme in the same place? then let us to this joyn another, 1o. 3. 5. see Acts 22. 16. where Christ doth not say, except ye be born of the spirit first, and then of water afterwards, ye cannot enter into the Kingdome of heaven; but contrary he saith, except ye be borne of water, and then of the spirit, shewing that baptisme must give them admittance into the visible Church of God here, and they must be borne of the spirit, that is, regenerated, before that they can come into Gods heavenly Kingdom, and we know that many were baptized before that they had the gifts and graces of the holy Ghost given them, Acts 8. 16. 17. Again, they being sent to teach those that were capable of teaching, & then to baptize them; but will it follow hence that Infants must be first taught and then baptized? because Abraham was ninety and nine yeares old when he was circumcised, must Isaac be so too? a pretty conclusiun. But I have answered it already, and proved it too weak an argument to debar Infants born of Christians from the seale of baptisme: but further let me cleare this by a similitude, the Apostle saith, this we command you, that if any will not worke, neither shoulde they eat, 2 Thes. 3. 10. will they hence conclude that the Apostle will suffer none to eat but such as worke? then what shall our aged people and Infants doe, and our sick and weak and lame people doe? shall we starve them all because they cannot worke? this is our Anabaptists divinity, who make that a generall rule for all, which is spoken only of some; for ( say they ) because men of yeares must be instructed before they be baptized, therefore Infants must be so too, and because men growne & in health and strength must worke or else they must not eat, therefore infants must doe so too, or else they must not eat. Now for the example of Christ, who they say was not baptized till he was 30 yeaers of age, I hope they will not say that he wanted fitnessse till he was of that age to be baptized, for when he was but twelve yeaers old he disputed with the Doctors in the Temple, and all that heard him were astonished at his understanding

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*P*anding and answers, Luke 3. 43. 46. 47. Then the reason why Christ was not baptized till the middle of mans age or till he was 30 years of age, was, because he was minded then with his Doctrine to institute baptism; and that he might procure the greater authority to his institution, he sanctified it with his owne body, who was baptized to sanctifie that ordinance unto us, and he sent out his Apostles to baptize all Nations in the name of the Father and of the Son and of the holy Ghost, Mat. 28. Though Jesus himselfe baptized not, meaning with water, because (saith John the Baptist) he that comesth after me shall baptize you with the holy Ghost, Mat 3. 11. Thus Christ did then to many, as also now when he maketh that ordinance effectuall to the cleansing of their soules from sin; but if they stand so much upon the thirtie year, why then did they suffer Gervetus one of their great Masters to begin at the age of one and twenty years to boast of himselfe to be a prophet? and they suffered him to take the place of a teacher before that he had been a member of their Church.

26, they object, that if Infants be baptized, they may aswell receive the Lords Supper: I answer, no, that will not follow, for the Scriptures shew us a large difference betweene those two; baptism is a signe of admission whereby they are numbered among the people of God; & it is a signe of spirituall regeneration, whereby wee are born again the children of God, whereas on the other side the Lords Supper is given to men growne in years, and therefore able to beare stronger meat; and whereas the Scripture never saith that any infants born of christian parents are unfit for baptism, yet none must receive the Lords Supper but such as discerne the body and blood of the Lord, and are able to examine their owne conscience, and able to declare the Lords death; the Apostle exhorteth that *every man should prove and examine himselfe and then eat of that bread and drinke of that cup;* therefore examination must go before, which were a vaine thing to looke for from infants: againe, *he that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.* But if none can partake worthily but they that can discerne the Lords body, why then should we give to our tender children poyson instead of lively food? Again, the commandement is, *that ye shall doe it in remembrance of me,* and that other sentence, *as often as ye eat of this bread and drinke of this cup, ye doe shew the Lords death till be come:* but what remembrance can bee required in our infants of the thing which they never attained with understanding? what preaching of the croffe of Christ can they comprehend in their mind? none of these things are prescribed nor required in baptism, therefore between these two signes there is great difference, and it was so between circumcision and the passover in the old Testament; for circumcision (which is well knowne to answer our baptism) was appointed for infants, but the passover which our Lords Supper succeeded did not receive all manner of guests without difference, but it was rightly eaten by them only that were of age, & did enquire into the signification of it. These things methinks mighs satisfie these men if they were not wilfully blinded and obstinately bent to go on in their error.

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Now it may be demanded whether the children of Turkes or Jewes may lawfully be baptized. I answer, no, because their parents are out of the Covenant, so that the case is not the same as with Infants borne of Christians, with whom God hath made a Covenant, and with their seed who are children of the Covenant. Therefore as we our selves have right to the seal of this covenant, so have our Infants as soone as they are borne, although the Lord in mercy did forbear eight dayes to the Jewes, because they were then unable to bear it.

2. It may be demanded whether children of professed Papists may be baptized. I answer, their parents are baptized in the name of the Father, Son, and holy Ghost; and though the Papacy be not the Church of God, yet the true Church of God is hidden amongst them, and for this cause baptism remaines still in the Church of Rome, and their children may be baptized, yet with these cautions. First, that their parents desire this baptism. 2. That there be Churches which promise the education of the child in the true faith.

Thirdly, it may be demanded whether the children of prophane and wicked parents who hold the true religion in their judgement, but deny it in their lives, may the children of such be baptized? I answ. They may for all that: for without exception *they that were of circumcised Jewes were circumcised*, Gen. 12. 33. Although many were wicked, yet al were circumcised. Again, although our immediate parents were wicked, yet it may be some of our predecessors were holy, *and if the root be holy so are the branches*, Rom. 11. 16. This also may answer a question whether the children of fornication may be baptized. I answ. They may, if some besides their parents will answer for their good education: neither is there any reason that the sins of the parents should hinder the child of baptism being a thing pertaining to life eternall.

Fourthly, It may be demanded whether children of excommunicate parents may be baptized. I answ. as before, that if some will answer for their good education, they may; for the parents although excommunicated, yet still they remain for members of the Church, having still a right and title to the Kingdome of heaven, & are not absolutely cast out of it, but with this condition, if they do not repent; although in part they are in respect of their communion or use of their liberty, yet not in respect of their right and title; but as a free man of a corporation being imprisoned, remains a free man still, although for the time he bath no use of his liberty.

5. It may be demanded whether the intention of him that baptizeth be necessary; I answer, if the word of institution come to the element, it is a Sacrament, whatsoeuer the Ministers intention be. *Paul rejoiced that Christ was preached, although many preached of envy & contention, with no desire of any good to their hearers*, Phil. 1. 16. Then the intention of the mind is not necessary, if so be the institution be observed. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

6. It may be demanded what is the duty of the Minister in baptizing. I answ. he stands in the room of God, & what he doth according to the institution, is as much

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as if God himself had done it with his own hand, and therefore when the Minister doth apply water to the body which is the signe and pledge of grace, he doth withall apply the promise of remission and life everlasting to the party baptized, & that is as much as if God should say to the party baptized, calling him by his name, I freely give unto thee the pardon of all thy sins, and life everlasting, upon condition that thou keepe the order set downe in baptisme, which is to turne unto me, and to believe in Christ; then here is ground for a speciall faith. First, God for his part by hand of the Minister applyes the promise of mercy to every particular beleever; then againe, every particular beleever is by a speciall faith to receive the promise. For when God shall speake unto us particularly, and as it were assure us of his mercies with his owne hand and seale, we must needs be moved in our obedience to his will, and our hearts must be affected with it.

7. It may be demanded whether baptisme administered by wicked men or Hereticks or such as cannot preach, be lawfull and true baptisme. I answer, if such a one be chosen and put in the place of a true Pastor, and keeps the true forme of baptizing according to the Institution in the name of the Father, Son, and holy Ghost, it is true baptisme: but if they baptize in the name of any other, it is unlawfull; for were ye baptized in the name of Paul? I thank God, I baptized none of you, lest any should say that I baptized in my owne name, 1 Cor. 1. 13. 14. 15. These things considered, although they were ignorant and could not preach, or wicked Hereticks that did administer it, yet their baptisme was lawfull. For the Pharisees and Doctors of the Jewes were in any of them not of the Tribe of Levi, but of some other Tribes, and many of them were Hereticks and Apostates, yet they were in the place of good Pastors, and sat in Moses Chaire, and taught some of Moses doctrine; therefore saith Christ, heare them.

8. It may be demanded by the Anabaptists who are not pleased with our baptisme, whether those that we have baptized, may not be baptized againe by them. Such *Katabaptistes* were in Calvin's time, that did furiously call upon them to be baptized againe. To this I answer, that they may not be baptized againe, being once baptized; the efficacy of baptisme extends it selfe to the whole life of man, and we are but once new borne, and once ingrafted into Christ, and the gift of regeneration is never extinguished; if a man could be borne againe, he shalld need to be baptisched againe, because that baptisme is the Sacrament of Incision or ingrafting. Now if any should say that a beleever that is ingrafted into Christ, should by his own sins and wickednesse make himselfe a dead member, I shalld tell that man it is impossible. For the spiritual Temple is made of living stones, 1 Pet. 3. 3, and they are passed from death to life; John 3. 34. And beleivers are of the bones and flesh of Christ that can never dye more, Ephesians 5. 30.

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g. It may be demanded what seale or marke is set on Gods people by the Sacrament of baptisme? I answer, there is a two-fold seale, one outward, and the other inward. The outward and visible marke or seale is to distinguish Christians from Turkes, Jewes, and Infidels; as the blood of the Pascall Lamb did betweene the Israelites and the Egyptians. Now the inward or invisible marke or seale that is set upon us in baptisme, being effectuall, is the knowledge of our election; this baptisme being effectuall, shewes unto us that the foundation of God remaineth sure, *having this seale, the Lord knoweth who are his*, 2 Tim. 2. 19. By vertue of this, saith Christ, *I know my sheepe*, John 10. And by this the elect of all nations are marked, Rev. 7. 9. The second inward seale is the gift of regeneration, which is nothing else but the imprinting of the image of God in the soules of men, and by this believers are sealed, Epes. 1. 13. 2 Cor. 1. 22. Now baptisme is a meanes to see this marke in us, because it is the laver of regeneration: for as the water washeth away the filth of the body, so the thing signified which is the blood of Christ, doth wash away the sin of our soules.

Here I thought to have ended this discourse concerning baptisme, being already, I suppose, sufficient to satisfie the Reader; but I looking about me, saw one Servetus a mighty Anabaptist, the glory of their company, he came marching with his twenty arguments, and he set upon me and forced me to give him Battell. First ( saith he ) the signes of Christ are perfect, therefore ( saith he ) they that receive them must bee perfect, or at least able to conceive perfection: But here this man is a litle too hasty to require perfection the first day; saith Paul, *not as though I were already perfect, but I follow after and press toward the marke*, Phil. 3. 12, 13. 14. Baptisme extendeth it selfe throughout all our life till death, therefore we must grow unto perfection in degrees. Secondly, he saith, the signes of Christ were ordained for remembrance, that every man should remember that he was buried together with Christ, but here the man hath left his baptisme and is fled to the Lords Supper, see 1 Cor. 11. 24. 25. Thirdly, he saith, all they abide in death which believe not the Sonne of God, and the wrath of God abideth on them, and therefore infants which cannot believe, lie in their damnation: I answer, Christ only threatneth the despisers of the Gospell, which proudly and stubbornly refuse the grace that is offered them; but what is this concerning infants saith Christ, *is it not the will of your heavenly Father that one of these little ones should perish*, Mat. 18. 14. But how can this be if they lie still in damnation under the wrath of God? no, the spirit of God can worke the seeds of grace in them although wee cannot conceiue the maner how it is done. 4. he objecteth that we are first in our natural condition, therefore we must tarry for baptisme which is spiritual: It is true, we are shapen in iniquity, & conceived in sin, Ps. 51. And by nature children of wrath, Ephes. 2. 3. But by his good-leave, God is able to remedy this even

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In Infancy, as I shewed in *Seremiah* & *John the Baptist*. Firstly, then he bringeth an allegory, saying, *David tooke neither blind nor lame, but strong soldiers* with him into the Tower of Sion, 2 Sam. 5. 8. But here I shall split his allegory with a parable of Christ, wherein God calleth to his heavenly banquet both the blind and the lame, Luke 14. 21. Secondly, then he bringeth another allegory, saying, that the Apostles were fishers of men, Mat. 4. 19. *and Jesus said unto Simon, henceforth thou shalt catch men, and not little children*, Luke 5. 10. To this I reply, and demand what that saying of Christ meaneth, *that into the net of the Gospell are gathered all kind of fishes*, Mat. 13. 47. Neither were the Apostles when they were sent to preach forbidden to baptize Infants, and when the Evangelists name them *Anthropos*, men, which word comprehends all mankind without exception; why then should they except against Infants, when as God makes no exceptions against any Age, Sex, or Nation? Seventhly, he saith, sith spirituall things agree with spirituall, therefore Infants, which are not spirituall, are not meet for baptism: I answer, here Paul speaks of Doctrine, where the Corinthians were very quick to apprehend carnall things, and blames them to be very dull to conceive spirituall things, 1 Cor. 2. 13. 14. But what is this to infants, which are not required to heare points of Doctrine, is any thing here to hinder them from baptism? He replies, that if they be newmen, they must be fed with spirituall food: I answer, the signe of Adoption may suffice till they be growne of age and able to beare stronger meat. But he objecteth, that Christ calleth all his to the holy supper: I answer, he admitteth none but them that are already prepared to celebrate the remembrance of his death; this infants cannot doe, yet Christ doth vouchsafe to imbrace them, which argues they are not strangers, although Christ hath stronger meat for them, *yea many things hec hath to say to them which they cannot bear now*, John 16. 12. Eighthly, hee saith, it is monstrous that a man after he is borne should not eat: I answer, the soule may be fed although they doe not eat outwardly of the supper; Christ is meat to infants though they abstaine from the signe, which is the supper; but of baptism the case is otherwise, for by it alone the gate into the Church is opened to them. Ninthly, he saith, a good steward distributeth meat to his household in due time: I grant it, but then will he let him prove that baptism is given to infants out of due time. Tenthly, he bringeth the commandement of Christ, *to make haste into the harvest, for the fields are already white*, John 4. 35. I answer, from this place Christ would have his Apostles to take notice of the present fruit and good successse of their labours, that they may the more cheerefully prepare themselves to teach because they were fitted to heare; but I say againe, what doth this concerne Infants to keep them from baptism?

In the stalon, he saith, in the first Church, Christians and disciples were all one: It is true, those that were converted and baptised were both Disciples

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and Christians; but what of this? will he gather hence, that infants boyns of Christians are strangers and out of the Covenant? let him prove it.

12. He alledgedeth that all Christians are brethren, but infants are out of this number so long as we debar them from the supper: I answer, Infants are heirs of the Kingdome of Heaven; *for of such is the Kingdome of Heaven*, Mat. 19. 14. 18. 14. *And they are members of Christ*, 1 Cor. 12. 13. And the in-bracing of Christ was a true token of their adoption, Mat. 19. 15. Thus infants are joyned in common with full growne men; therefore although they abstaine from the supper for a time, it hindres not, but that they pertaine to the body of the Church.

13. He addeth that none is made our brother, but by the spirit of adoption which is given only by the hearing of faith; this objection hath been often answered, that it is spoken of men of yeares which is not required in Infants: this hearing of faith, but is this sufficient to prove that God neither will, nor can bring home any of his elect, but by the ordinary meanes of the Word preached? shall we shut all the world out of heaven, because they have not this ordinary meanes of salvation as we have? why then shall we limit the holy one of Israel, as though he were not able to graft Infants into Christ by his spirit, because the manner how is hidden from us.

14. He objecteth that *Cornelius was baptizēd after hee had received the Holy Ghost*, Acts 10. But what of this; because one was so, must all be so? I have shewed the contrary by many examples, read *Acts 8. 15. 16. 17*. The holy Ghost was faine upon none of them; *Yet they were baptizēd in the name of the Lord Iesu*.

15. Here this blasphemer saith, by regeneration we are made Gods, and that they be Gods to whom the word of God is spoken; This, saith he, accordeth not to children that be Infants. All that I will say at this time to this damnable error, is this, to shew their hellish inference from some places where Kings and Magistrates by reason of their offices are called Gods, being his Vice-gerents or Deputies upon earth. Hence they would gather that all the Faithfull are deified that they may the better banish Infants out of the Church.

16. He saith that Infants cannot be accounted new men, because they have not been begotten by the word. This I have often answered to belong to men of yeares, yet Gods spirit can worke without the ordinary meanes.

17. Here he brings another allegory, saying, in the Law a sheep & a goate were not offered in sacrifice as soone as they came out of the wombe. Here I might answer, *that the first born of man and beast was consecrēt to the Lord as soon as it came out of the womb*, Exod. 13. 2.

18. He affirmeth that none can come to Christ but they that have beeene before prepared of Iohn. I answer, had those Infants beeene with Iohn whom Christ embrased and blessed? away with such false principles.

19. Here

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19. Here he calleth for Patrons, such as *Trismegistus* and the *Sibylls*, to prove that holy washing pertaine to none but them that are grown of age: here this man discovers his honourable esteeme of the baptisme of Christ, who will reduce it to the Ceremonies of the Gentiles, that it may be no otherwise administered then pleaseth *Trismegistus*, but we more esteem the authority of God, whom it hath pleased to make Infants holy to himself, and to admit them with that holy signe, the force whereof they did not yet understand: neither do we count it lawfull to borrow any thing out of the cleannings of the Gentiles, that may change in our baptisme the everlasting & inviolable law of God which he hath established concerning circumcision.

20. Last of all he maketh this argument, that if it be lawfull to baptize Infants without understanding, that baptisme like an interfude may be in sport administered of boyes when they play. But of this matter let him quarrell with God, by whose commandement Circumcision was comision to Infants, before that they had attained to understanding: was it therefore a thing to bee played with, or subject to the follies of Children, that they might overthrow that holy ordinance of God? but it is no marvaile that those reprobate spirits although they were vexed with frenzie, do thrust in all the grossest absurdities for defence of their errors, because God doth with such giddiness justly take vengeance of their pride and stubbornesse. So much for the 20. arguments of *Servetus*, and his brethren the *Anabaptists*.

One objection I find since which is this, that Christ and his Apostles did enjoyne all that they baptizad to make profession that they had justifying faith, although they had it not. I an. Christ said, *some of you believe not, for Jesus knew who they were that believed not*, John 6. 64. 66. And the Apostles say themselves that the Holy Ghost was faine upon none of those in Samaria, yet they were baptizad in the name of the Lord Jesus, Acts 8. 16. Then shall we think that Christ and his Apostles would enjoyne them to make profession of a lye, to say they have justifying faith when they had it not? or did Christ and his Apostles engage themselves to believe that the baptizad had justifying faith, when they knew the contrary, and so believe a lye against their owne conscience? But they display their folly and reply, saying, the knowledge of Christ was above the rule, and therefore he might cause them to make profession of a justifying faith, though he knew they had it not; but what blasphemy is this to make Christ the author of their dissembling? and not only so, but a desembracer himselfe, to professe that they had justifying faith, which, say our *Anabaptists*, was the cause of baptisme, when he knew they had it not? Hence we may gather that knowledge of sin gives free toleration of sinne; for Christ knew they had no justifying faith, yet he might baptize them. But this is no rule, say our *Anabaptists*, for other Ministers, because they do not know that they have no justifying faith, as Christ did; so then by the doctrine of *Anabaptists*,

• A confutation of the Anabaptists and all others, &c.

If our Ministers know that Infants have no faith, they may baptize them; but if they doe not know that they have no justifying faith, then they must not baptize them.

Now all sober minded men may see how rashly they trouble the Church of Christ with brawls and contentions for baptizing of Infants; but it will be profitable to consider what Satan goeth about with this so great subtlety, even to take away from us the singular fruite of affiance and spiritual joy (which is to be gathered hereof) and to diminish also the glory of the goodness of God: for sweet it is to godly minds to be certified not onely by word, but also by sight to our eyes of the great favour that we have obtained of our heavenly father both to us and our posterity. How should this stirre up thankfulness, that God is not only in Covenant with us, but with our seed after us? this thanksgiving and praise unto our God for this mercy, is the thing that Satan seeks to hinder by depriving our Infants of this ordinance of baptism. Now if Satan could hinder this assurance of the grace of God to our Posterity, he would soone stifle all the promises that ever God made to us and our posterity after us in his word: hence would follow in stead thereof, unthankfulness and sloathfulness to instruct our children in godliness; for what encouragement have we more then this, to bring them up in the feare of God, when we consider that even immediately from their birth the Lord taketh and acknowledgeth them for his Children. Oh then let us labour to see the bountifull goodness of God towards us, and let us offer to him our children, who will give them a place among them that be in his family and houshold of faith, yea he will make them members of his Church and heires of his everlasting Kingdome. Then what heart can be so cruell to debar his little Infants from the ordinance of baptism, which is the doore of entrance to all the mercies of God both here and hereafter, Psal. 102. 28. For ( saith Luke ) all the people that heard him and the publicans justified God, being baptized with the baptisme of John; But the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him, Luke 7. 29. 30.

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